

Christian Advocate

JULY 21, 1960

WORLD PARISH

- These Times 2
News and Trends 19

PASTOR'S STUDY

- Neo-Orthodoxy: Child of
Liberalism . . . William Hordern 5
Books of Interest to Pastors 16

PASTOR & PARSONAGE

- Come Away and Rest
Clifford Homer Richmond 7

PRACTICAL PARISH

- Our Vanishing Special Offering
Library Charles C. Chayer 9

PASTORAL CARE

- Except Ye Have Love
Alice Crone Twilley 10

175th ANNIVERSARY

- Wesley of England and Asbury of
America . . . Maldwyn Edwards 11

ARCHITECTURE & BUILDING

- The Question: Where to Build?
W. Kincaid Newman 13

PREACHING

- Sermon Starters (Kingdomtide I) 14

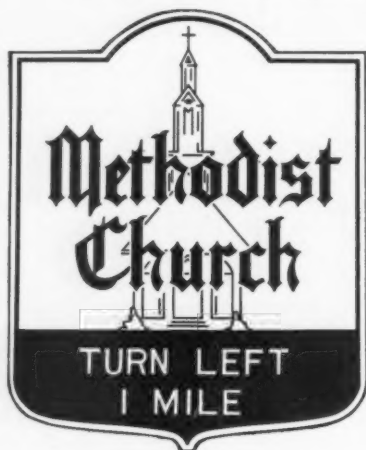
DEPARTMENTS

- Comment 3
They Say 12
Open Forum 18
Improving Your Church 21

BISHOP J. WASKOM PICKETT:
Active in Retirement
(See Page 24)



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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 19.

"Credulous, naive attitudes" toward summit conferences and such have taken a beating from the realists who are thanking Mr. Khrushchev for bringing us back to reality. But not a word has been said about the absence in summit preparations of the one thing that would have made it a success. That is "reconciliation," the idea that the other nation's well-being, and safety, and prestige, and hopes and anxieties ought to be considered along with our own. The disillusionment is not so much with Mr. Khrushchev or Mr. Eisenhower, but with the nations. "We have seen something of the lawlessness which operates in international affairs at all times," Dr. Alan Walker told the General Conference of Australasian Methodists. "There is no moral standard, and the lying and propaganda which exude from nations are constant and dangerous." We await pertinent platform planks from the party nominating conventions . . .

Royal Sabbath observance is not good enough, in the opinion of the General Assembly of the Free Church of Scotland, which added a word of censure to the traditional loyal address to Queen Elizabeth. It expressed "dissatisfaction at the attitude of the royal family towards the Lord's Day." Meanwhile, in Canada, the Anglican primate, who is Archbishop Howard H. Clark, cautioned the people to make Sunday "a day when the community's pulse slows down a little." He asked the people to look across the Atlantic and examine the European Sunday and decide whether they want to follow that example. There, he said sadly, "Sunday is just like any other day." . . .

the cover

Bishop Pickett, one of Methodism's active bishops in retirement, preached recently at this church in Littleton, Colo. The bishop is on the faculty at Boston University's School of Theology. See Page 24 for a round-up of plans of newly-retired bishops.

COMMENT

Fire—Visible and Invisible

EMORY BUCKE'S smoldering lament of the lack of fire in our church (see the *Christian Century* for June 1) kindles like sentiments among many people called Methodist. But his assessment of blame fans flames of resentment where he expected it would warm up hopes.

The criticism, it will be noted, was not leveled at "The Invisible Fire," as seen and heard at General Conference. Concerning this the book editor said: "The paradox in title was well demonstrated, for not only was the fire invisible; there was not even any smoke at the point where the audience hoped that there would be a change of pace and the fire would be kindled." He added: "The oratorio set forth the current mood of Methodism." And further: "As an unabashed liberal, I see in this deadly obeisance to neo-orthodoxy a denial of what I believe made Wesley great and of what made Methodism great, namely, a warmed heart and a thoroughly visible fire."

The fire burns low—that is tragically true; but the liberal-neo-orthodox dichotomy is false.

Our middle-class paunch is certainly showing, and our middle-class complacency, like bad breath, is offensive to man as well as God. All too often we turn our backs on people in need. We get ourselves out of the inner-city as fast as the district superintendent and the moving van will take us and settle down among the green-growing suburban shrubs. We become both calloused and tongue-tied before insistent social issues, panicked by the threat of losing support from partisans and disturbing the much-cherished unity of the church.

But, is this to be charged to the growing influence of neo-orthodoxy among Methodists?

First of all, it is doubtful that the world-wide swing toward Reformation theology has sufficient influence amongst us to make an appreciable difference. Many Methodists are still pretty well convinced that society is perfectible through the perfectibility of man when he lets God's grace go to work. May we never lose this going-on-to-perfection emphasis, but we must realize that man cannot lift himself by his own boot-straps.

Second, the pessimism of neo-orthodoxy has been grossly and unjustly overdrawn. True enough, the catastrophic theologies that came out of the war were sour and gloomy. They built on the crape-hanging of those philosophers who have been called the "undertakers of civilization," and these lugubrious theologies have survived in the predictions of the world's sudden death by bomb and missile. But this is not neo-orthodoxy.

After all, there is nothing hopeless or remediless about the realization that God is the boss of the universe. It may not be comforting to conceited man, but it is blessed assurance to converted and committed man. Neo-orthodoxy stresses these themes: the sovereignty of God, the sinfulness of man, and the centrality of the Christ event for salvation. This may not be enough for Methodists, but to call it "pessimistic" is to miss the point. There is much genuine optimism about it—maybe too much.

Furthermore, John Wesley's heart-warming experience did not come because he forgot his personal sinfulness in some absorption with social sinfulness. He saw the two as one, and he repented for both. Through faith, and by God's grace, he overcame the burden of guilt, but not the obligation—nor the opportunity—of reforming and transforming the world. He was sure that no one could be a Christian in solitary, or attain perfection for himself without helping his fellows to welcome it.

If the founder of Methodism were here today he would doubtless make a fresh approach to age-old problems that are ever new, and always changing. His gospel would be relevant to situations, both personal and social. He would turn his back on justification by works, just as he did in his own day, but he would lead us into new applications of justification by faith. Neither liberalism nor neo-orthodoxy has yet succeeded in doing this.

Indeed, throughout the church's history, whenever the fire has grown dim, the fault has not been any particular theology, but the solidification or perversion of that theology. Neo-orthodoxy is a revolt against the sentimental humanism that, in many quarters, has debased liberalism. And now some are saying that neo-orthodoxy is in danger of becoming a rigid, backward-looking system intolerant of creative thinking. If it does it will be unworthy of Karl Barth, just as some aspects of liberalism were unworthy of Walter Rauschenbusch.

In a real sense, some emphases of neo-orthodoxy underscore the emphases of liberalism. (See William Hordern on "Neo-Orthodoxy: Child of Liberalism," p. 5.) And to be receptive to the guidance of the Holy Spirit in each generation is eternally Wesleyan.

We Methodists have a Gospel that is out of the New Testament, and yet relevant to the space age. Applied, it can set Methodism and, through Methodism, the whole world on fire. As John L. Bryan says in a Wesley biography, "God kindled a flame; Methodists have received a mandate to keep it burning."

T. OTTO NALL AND JAMES M. WALL

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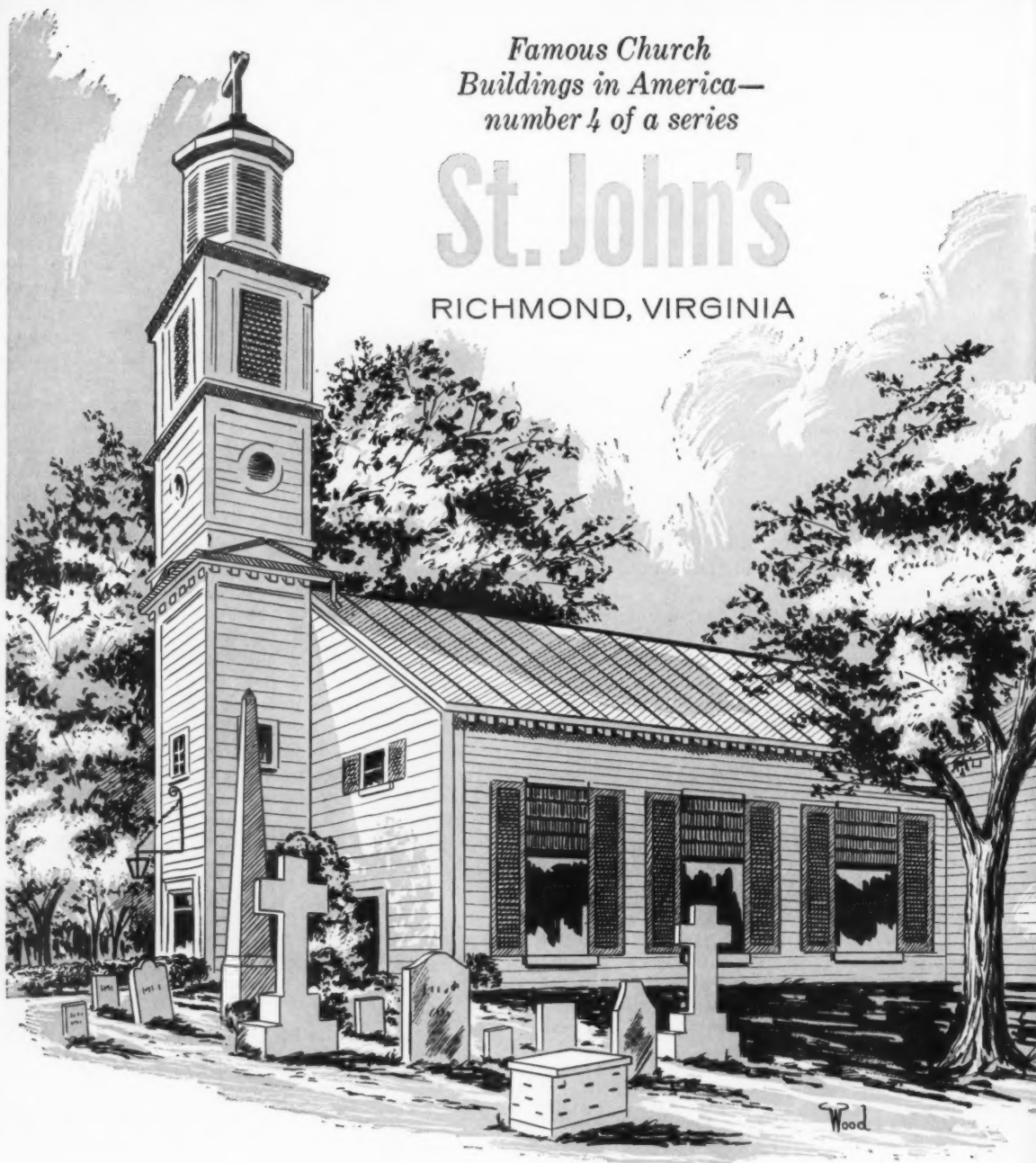
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There is no room for dogmatism in a theology which insists that man must "let God be God."

Neo-Orthodoxy: Child of Liberalism

by William Hordern

DURING the past four decades Protestant theology has seen the rise of certain theological trends usually called "neo-orthodox." The term is unfortunate, for it implies that a new theological position has come, and further, that it is a unified viewpoint. Actually, there are included in the term "neo-orthodox," several positions which often disagree at crucial points.

For example, the Swedish theologian, Gustaf Wingren, in his book, *Theology in Conflict* (Muhlenberg Press, \$3.25), deals with the theologies of Nygren, Barth, and Bultmann. In the United States Wingren and the three men he writes about would be considered neo-orthodox. But the book reveals basic disagreements, and the author's own position varies sharply from them all. Here, then, are at least four neo-orthodox theologies, and thinkers like the Niebuhrs, Tillich, Brunner, and others would provide still further differences.

Yet, though there is not one neo-orthodox position, it is possible to trace such a trend in recent Protestant thought. Why not call it a "New Reformation" theology, for the emerging schools of thought have been characterized by a common recovery of the Reformation heritage?

Now, this is a new Reformation theology because it has reinterpreted for our time the words of the reformers of another time. The basic foundations of the Reformation have been found to be relevant today. When the Methodist bishops called Methodists to build a neo-Wesleyan theology, they were really expressing what I would call a new Reformation

mation trend—the trend to rediscover for ourselves the treasures of our Protestant heritage.

The term "New Reformation" theology has no intrinsic superiority over the term "neo-orthodox," but I hope it may be free from the stereotypes that have gathered around the more familiar expression. So, I propose to use "neo-orthodox" here with the understanding that it refers to a trend and a movement, and not to one particular theological position.

Almost all of the leaders of neo-orthodoxy came out of liberalism. It is not completely wrong to define neo-orthodoxy as a contemporary expression of liberalism. This is what conservatives, such as Van Til, have implied when they refer to a new modernism.

In recent years a whole generation of young men have been cutting their theological teeth on the neo-orthodox forms of theology without having a liberal background. And in this situation, a number of observers have begun to ask whether such an introduction to neo-orthodoxy does not result in the loss of certain liberal virtues. In particular, it is charged that the man who becomes neo-orthodox without having first been a liberal, is likely to show an intolerant form of dogmatism.

In Harry Emerson Fosdick's autobiography, *The Living of These Days* (Harper & Bros., \$4.), the great preacher says he gained much from the leaders of neo-orthodoxy. But he goes on to say that in his preaching classes he met some of the worst dogmatism and intolerance from those who have learned the new theology without being trained first in liberalism.

Prof. Henry Kolbe of Garrett, in a recent article in *The Journal of Bible and*

Religion, makes the same point. He argues that it is one thing for a man raised in Platonic-Kantian-Roycean idealism and social gospel liberalism to read Niebuhr and Barth, but it is quite different when these writers are read by students who have no such background. Kolbe urges the necessity of a thorough training in our liberal heritage.

The concern of Fosdick and Kolbe is widely expressed today.

It is significant that some of the neo-orthodox pioneers, particularly Karl Barth, have expressed somewhat similar concerns. Barth has made pungent criticisms of the dogmatism of his own followers. In his recently translated book, *Protestant Thought From Rousseau to Ritschl* (Harper & Bros., \$7.), Barth shows a deep appreciation for the theological heritage of those who have preceded him.

While he does not compromise his views concerning where he believes they went wrong, Barth does not hide his debt to 19th-century theologians. Speaking of Schleiermacher and others, Barth says, "Regardless of my myriad opinions I must include these people in the Christian Church. And in view of the fact that I myself, together with my theological work, belong to the Christian Church solely on the basis of forgiveness, I have no right to deny or even to doubt that they were as fundamentally concerned as I am about the Christian faith."

This word, from the trail-blazer of neo-orthodoxy, might well be engraved on a plaque and hung before the desk of every neo-orthodox fledgling.

Religious tolerance was a central emphasis of liberalism inasmuch as it exalted the open mind in religion and repudiated all dogmatisms. These seem to be essential Christian virtues that liberalism portrayed. Gilbert K. Chesterton once made the point that tolerance is the one virtue of the man who has no convictions, and he had a partial truth. It takes no effort to be tolerant if one has no convictions to be questioned.

But this is really a half-truth because the convictions of a Christian involve the recognition of his own finitude and sin. They call him to love his neighbor and his enemies as himself, and love forces us to understand and appreciate the other man and his convictions. And, if the doctrine of justification-through-faith-alone forbids us to suppose that we are good enough to earn our way to God, it also forces us to see that our thought, no matter how orthodox, is never correct enough to crash down the gates of heaven.

These principles, held firmly by neo-orthodoxy, should force us to see the basic truth in liberalism's repudiation of dogmatism.

It is impossible to argue against the thesis that all theological students ought to be trained in the theologies of liberalism. A theological education that fails to

William Hordern is professor of systematic theology at Garrett Biblical Institute.

present objectively and fairly the thinking of any important theological position is indoctrination rather than education. But we cannot suppose that such training will banish dogmatism from the seminaries. Even if we had some way of causing all potentially neo-orthodox men to undergo a period when they would be convinced liberals, the problem would not be solved. In fact, some of the more intolerant of the younger neo-orthodox are precisely those who have been brought up in liberalism. It is a notorious fact that the convert to any position is more prone to dogmatism than the man who was raised in it. Finally, it must be admitted that despite the ideals of liberalism, liberals can become, in practice, as dogmatic as others. The fundamentalists and conservatives have ample evidence to prove that point.

In actuality, I do not believe that we can charge any particular theology with fathering dogmatism in a day that encourages dogmatisms of various kinds. There are political dogmatisms, social dogmatisms, scientific dogmatisms.

This is not surprising. Our younger generation has been raised in war, hot and cold. Its parents have picked up the family roots and moved about once in every five years. Its future has been haunted with the threat of nuclear destruction. It is a generation born and bred in anxiety and thus seeking passionately for a firm foundation. When it finds some foundation, it is likely to react dogmatically toward anyone who would shake the newly found security.

Chesterton's comment about tolerance being the virtue of the man without convictions becomes scarcely a half-truth. Tolerance can be expressed only by the man who is sure enough of his ground to enter into discussion freely and openly precisely because he has no fear that discussion will destroy the ground whereon he stands. Instead of supposing that deep convictions and true tolerance cannot co-exist, we might well conclude that they can never exist apart from each other. They are two sides of the same coin.

If this thesis is true, we can proceed to ask what are the foundations for a truly loving relationship in theological discussion. I use the term "loving relationship" rather than "tolerance," because Christianity calls for love rather than tolerance. Tolerance implies an attitude of sufferance, letting the other fellow exist in his inferior position. As Barth has reminded us, tolerance can be simply an indifference that is ready to let the other person go to hell by the route he chooses. But love means a concern for the other person, a concern that respects his convictions, and yet cares for him enough to try to show him wherein he is thought to be wrong. Love means that we are prepared to learn as well as to teach when we enter into conversation with the other.

One requirement of love is gratitude. If a man believes, as I do, in the essential truth of the neo-orthodox movement, he ought to be grateful for the efforts that have made his faith possible. If neo-orthodoxy has recognized its debt to the Reformers, it has not always recognized its debt to its more recent fathers—the liberals.

The fearless dedication of the liberals to truth, no matter how unpleasant, has freed Christianity from the rigid chain of Biblicism. The Bible now has become

Central Symbol

When we ask what the central symbol is in the middle of the twentieth century, I do not have to hesitate long as I look out of the window of my office in the city of New York. I see a sea of skyscrapers, each one surging upward from its narrow base, utilizing nature not to be united with but simply to stand upon, each building rising upward not for spiritual purposes but for achievement, getting to "the top," the spirit of moving "onward and upward" every month and every year, surging on and on not to infinity or heaven but caught in the perpetual motion of the everlasting upward drive of finiteness.

—ROLLO MAY, *Symbolism in Religion and Literature* (George Braziller)

the authority through which the Word of God can speak to this generation because liberalism dared to free it from the chains with which orthodoxy had bound it. Liberal methods of historical criticism enabled scholars to bring to life both the Bible and the Reformers.

There is a further dimension of the debt to liberalism which recognized the perennial need to speak to the age in which we find ourselves. We must proclaim the Gospel to the world. That Gospel is eternally the same, but the world to which it must be proclaimed is always changing. We cannot communicate if we simply repeat what was said before. Theology always consists of a conversation with one's culture.

My recent book, *The Case for a New Reformation Theology* (Westminster Press, \$3.50), was in a series with similar "cases" for orthodoxy and theology in a liberal perspective. It is no accident that some reviewers have called my contribution the most "modern" of the three.

If modernism means that I sacrificed the eternal Gospel for contemporary expediency, then I am terribly at fault. But if modernism means that I have entered into conversation with the contemporary world, then it is a lesson that I owe to liberalism.

If gratitude is a prerequisite to love among differing positions, so is humility. There is something strangely self-contradictory about a dogmatic neo-orthodox theologian. For the essence of neo-orthodoxy is its recognition that we must "let God be God." We do not save ourselves, we do not control God or put him in our debt. We cannot catch God in our little system of thought. God may use incorrect theologies to speak to men and the most correct theology may become an idol that we worship instead of God.

Christian faith is not theology; it is a relationship between God and man, initiated by God's action in Christ. Our theologies are all human efforts whereby finite and sinful men try to bear witness to the reality of faith, to call other men to look where we have looked, to tell others the good news that has come to us. Theology is indispensable if we are to communicate the faith, and thus we must agonize over the correctness of our theology as an act of obedience to God, and as an act of love to our neighbor whom we would serve.

But the fact remains that our theologies are fallible; they need to be continually open to question. If we understand this central fact, we must listen to those who disagree with us, for they may have precisely the word of correction that our theology needs if it is to witness clearly to God's Word in Christ.

In the final analysis we must confess that the love necessary to lay the basis for creative theological discussion, without dogmatism and a closed mind, is not the result of any particular theological position.

Both liberalism and neo-orthodoxy have systems which make dogmatism a contradiction in terms of their adherents. And yet both have produced as unlovely dogmatists as some positions that logically would encourage dogmatic attitudes. It is only by the grace of God that man finds the basis for love. When, through the grace of God, we come to see the Mighty Fortress that is our God, we have the freedom from anxiety that makes dogmatism unnecessary.

When we recognize that we need the continual forgiveness of God in both our life and thought, then we have the humility to see our own errors and to forgive the errors of others. Living by such grace we are no longer afraid to confess our debts to others, and we are no longer unwilling to learn from what they have to say. It is only those theologians who live by such grace who can witness adequately to the faith in Christ that we all seek to confess.

Come Away and Rest

By CLIFFORD HOMER RICHMOND

*And he said to them,
"Come away by yourselves to a lonely place,
and rest a while."—Mark 6:31*



IF THERE is one lesson we need to learn, it is how to live effectively amid tension and turmoil. The pressure of the daily grind is becoming ever more difficult. Increasingly, persons are breaking under the strain.

After years of research, Dr. Hans Selye contends that all our diseases come from stress. This is but a part of the tragic toll which our fast-moving, hard-driving age exacts from all of us. We pay an even greater toll in the sicknesses of our minds and spirits.

What is the answer? Certainly it won't be found in more sleeping pills, tranquilizers, alcohol, or other means of dodging rather than facing problems. Not even more leisure or greater economic security will help. The real answer lies in responding to the invitation Jesus gave his disciples when he said: *Come away by yourselves to a lonely place, and rest a while.*

It is only as, from time to time, we draw apart from the busy world in which we live and take time for communion with God that we can replace confused living with the abundant life that Jesus came to make possible for everyone.

Again and again he withdrew to a "quiet place" for prayer, meditation, and fellowship with the heavenly Father. He came out of these periods refreshed, strengthened, and better able to carry on the work of the Kingdom. If Jesus needed these spiritual retreats, and felt the need of them for his disciples, how much more do we need them!

Increasing numbers of people today, responding to his invitation to come

away to rest, are finding spiritual refreshment and renewed power for life in ashrams, disciplined orders, camps farthest out, and other retreat centers.

In my own case, for over 12 years my life has been greatly enriched through the Camps Farthest Out, started in 1930 by Dr. Glenn Clark, a professor at Macalester College. The first camp was held at Lake Koronis, Minn. Now there are more than 50 camps in various parts of the world.

The idea is for people to come away from the busy whirl of life to a place "far out"—hence the name, "Camps Farthest Out"—from cluttered civilization. Here they can have a week for prayer, meditation, and Christian fellowship. Earthly distinctions of race, position, education, denomination, are completely forgotten.

Spiritual messages are brought by leaders. There are prayer laboratories where the practice of prayer is learned. Devotion through the creative arts is emphasized. In a word, persons are immersed in a truly spiritual atmosphere.

The benefits of such a spiritual retreat are immeasurable. God's purposes and methods need not compete with lesser things. Out of the first camp I attended in 1947 came a new understanding of the power of prayer. As a result, prayer groups were born in my church; they have continued effectively. Many people within and without the church have experienced a new creation in their lives because of these groups.

One of the secrets of the effectiveness of the retreat is that we follow the suggestion of Jesus that when we pray we "enter our closet and shut the door." We come away from the distractions of the world and give God time to make him-

self known to us and do something for and through us.

In the retreat, we find enrichment we cannot find in our too-brief periods of daily devotions.

Then, too, the retreat offers us the opportunity of fellowship with other Christians. Our private devotions, of course, are indispensable, but there are things which God can do for us in a group of like-minded persons that he cannot do for us when we are alone.

The *koinonia*—or Christian fellowship—is a most effective avenue along which God can come to bless, heal, and redeem our lives. We do not have the resources within ourselves for abundant living. God alone is our divine sufficiency, and retreats help mediate his presence, wisdom, love, and power to us.

I have seen great transformations. I think of a woman who came to one of the retreats several years ago. She was the "ugly duckling" of her family. Her life had been one disappointment after another. There was no light in her eyes, no smile on her face. She was at the end of her rope and, we learned later, was contemplating suicide.

At the end of the retreat you hardly would have known her. Surrounded with prayer and love, her life began to bud and blossom. Before she left there was a light in her eyes and a smile on her face. Life was now really beginning.

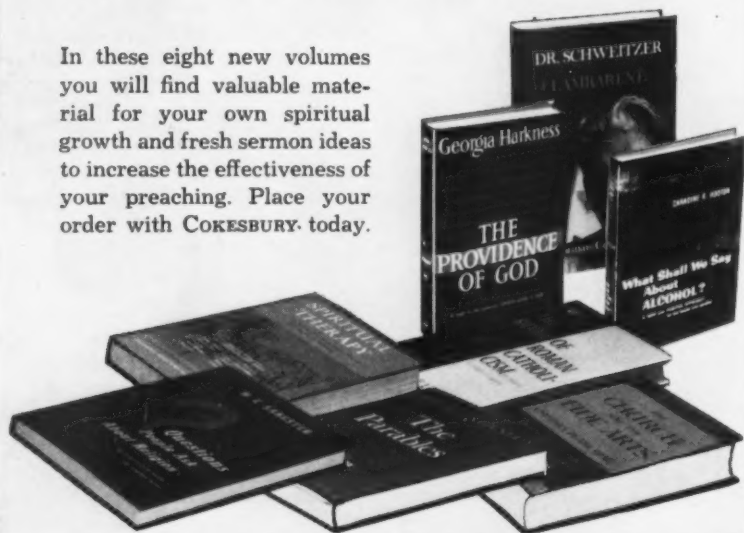
Retreats are of inestimable value to ministers as well as laymen. Pastors spend so much time ministering to others that they have little time for the nurture of their own spiritual lives.

Communion and concentration are the bases of the retreat. As John L. Casteel has said so well in *Renewal in Retreats* (Association Press, \$4.50): "How can we

Clifford Homer Richmond, pastor and writer, is minister at the Chevy Chase Methodist Church, in Chevy Chase, Md.

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love God if we know little about him, and scarcely can say that we know him at all? How shall we love our neighbor if in every encounter with him we maneuver to keep him safely at a distance? And will it be possible to love either God or neighbor as long as we reject our own selves, or know ourselves only as the illusions reflected to us by people about us? In contrast to the second-third-fifth-hand intercourse which marks so much of our life with God, our meetings with other men, and our contact with our own selfhood, the commandments speak of that immediacy of personal relation we can describe best by the phrase "face to face." A retreat provides the conditions within which those firsthand meetings between persons can take place."

WE NEED to see ourselves in proper perspective, with our own spiritual stature up against the stature of Christ, for it is only then that we can experience the humility that is necessary for God to be able to deal with us.

In the retreat we have the opportunity for unhurried fellowship with other ministers. We have a chance to share our thoughts and feelings, our successes and failures, in a spiritual atmosphere under guidance of the Holy Spirit. Some of the richest moments I have known have been in retreats when ministers have had a chance to "open up" and share frankly. I have found these experiences to be cleansing, inspiring, and healing.

We need these periods of spiritual resurgence in order that we may come back to our parishes renewed, with greater faith and power to carry on the work of Jesus Christ and the kingdom.

Like the disciples who, coming out from the Upper Room, showed "that they had been with Jesus," so when we take time for prayer, quiet, and meditation in retreats, others will know that something has happened to us, and they will catch some of our spiritual inspiration. We cannot help but be better ministers of Jesus Christ.

There are some dangers in the retreat idea. One is that some people become "camp tramps," going from one to another trying to maintain a high emotional pitch without moving back into life and endeavoring to live out the experiences.

We are likely to drop definite periods of regular devotions if we fail to align ourselves with small groups in our community who realize the importance of continuing the retreat atmosphere. Thus we fall away from the high benefits of the camp.

Jesus, in saying, "Come away by yourselves," gave us a principle for preservation, growth, and effectiveness of our spiritual lives. The retreat offers us this opportunity to wait on the Lord and renew our strength.

*Here's a church that has worked out
a plan for giving without special offerings.*

Our Vanishing Special Offering

By CHARLES C. CHAYER

HOW LONG, O Lord, how long!" runs the cry as ministers confront the problem of special offerings. Is there no alternate plan which can free the Methodist congregation from appeals for money for special causes every few Sundays? Must the preacher be turned into a veritable country-fair barker on Sunday mornings to get support for causes, worthy enough, but which are not included in the blanket World Service Program?

Must Methodists forever reserve a part of what they have an impulse to pledge in the annual canvass to cover the special appeals which are sure to come during the year? Cannot something be done so that Methodist families can be told when the canvass is taken, "Take care of the budget in full and the church will guarantee that there will be no extra appeals?" Must our people continue to anticipate that whenever they get a letter from their church, it will contain some kind of request and a special offering envelope?

The present World Service program was born 40 years ago to take the place of the special offerings lifted once a month in support of some 12 benevolence causes. The church adopted the plan with the hope of unifying the benevolence appeal. But, because some causes felt that they would fare better if they could handle their own appeals (and some causes have developed since the organization of the boards and agencies that share in World Service) the number outside World Service plan has steadily increased.

Special offerings ordered by the church now include Race Relations Day (second Sunday in February), Student Day (sec-

ond Sunday in June), World-wide Communion Sunday (First Sunday in October), Rally Day (as designated by the Annual Conference), and Week of Dedication (first Sunday of Lent).

And giving to "advance specials" has become almost as extensive as basic World Service. Besides, there are all the Conference benevolences. Add to this such appeals as come from Temperance Leagues, Goodwill Industries, and others too numerous to mention, and it presents a picture of a Methodism which, today, after asking to have its World Service Program well subscribed, turns to its people with as many special appeals as the original 12 which were merged into the World Service Plan to eliminate special appeals.

When the Tunkhannock Methodist Church began its search for a solution to the special offering problem, several principles were recognized as necessary to a sound plan.

1. The plan must safeguard the integrity of the World Service program, and guarantee that World Service sup-

port shall not suffer from having funds taken from a general benevolence budget to make up special offerings usually received.

2. The plan, when approved by the official board, would have to have its final adoption, and launching, conditioned by the response of the church on the Every-Member Canvass.

3. The operating budget for the first year of the plan would have to be conservative enough so that support for established causes will not suffer if the receipts should happen to fall below the pledging.

4. The plan necessarily would involve a percentage system for laying aside money for each specific cause in the church budget as the receipts come in each month.

5. A cushioning fund would have to be set up in the budget from which to bring support for all causes up to the budget level if the percentage system does not prove entirely accurate.

6. A contingency fund would need to be provided, with a percentage assignment from which, on recommendation of the Commission on Missions and approval by the official board, money can be allocated to extra causes not anticipated in the budget (for example, the Temperance League and Council of Churches).

Our new benevolence plan was finally worked out and adopted. A "budget of askings" was presented, representing all that should be raised if we responded in full to all appeals or, in the case of the special offerings, that came up to the maximum response in recent years. The congregation was informed that this was an "askings budget" to show what we would do if we did all we should, but that the operating budget would be set after the response in the canvass was known. Moreover, the congregation was told that if the canvass failed to bring the increase in support that was requested, the church would be compelled to continue its old plan of special offerings.

Our giving in a church of 300 to 325

TABLE I

Cause	Operating Budget Allowance	Take-Out Allowance	Actual Receipts and Distribution
World Service Appor., \$1,739	\$1,750	62 1/2 %	\$1,824
World Service Specials	200	7 %	425
Higher Education	250	9 %	375
Special Causes (taking place of special offerings)	300	12 1/2 %	400
Contingency Fund	250	9 %	50
Total	\$2,750	100 %	\$3,074

Charles C. Chayer, pastor of the Tunkhannock Methodist Church, Tunkhannock, Pa., is author of numerous articles.

Except Ye Have LOVE

ON THE WRONG side of the tracks in a little town lived a woman of questionable reputation. On several occasions attempts had been made to frighten her away, but months went by and the little house was still occupied.

One stormy night some passers-by heard the lonely woman moaning, and on investigation found that she was very ill. A doctor was summoned and after attending her went to the home of the nearest minister to report his findings. The woman evidently had been ill for days, he said, with no one to care for her. Her house was indescribably filthy, and the little kitchen was bare of food. The physician declared that it was a slur on the name of any Christian in town for one of its citizens, no matter how despised, to be so neglected.

That night at church the minister exposed the situation and urged his members to see that something was done to ameliorate it.

In the morning, near noon, he himself, together with two others, went down to the little cottage to deliver a basket of fruit and groceries. To his amazement, he found a transformation had taken place. The patient, newly bathed and clothed in a clean gown, was sleeping quietly between fresh sheets. Crisp white curtains fluttered at the windows. The spotless, bare floor was still damp from a recent cleaning, and in the kitchen he found the wealthiest member of his congregation down on her knees scrubbing the floor.

"Oh, Mrs. Scott, you shouldn't be doing this," the minister expostulated in dismay. "No one expected you to come here in all this filth. Why didn't you send your colored woman or pay someone else to come?"

The lady rose from the wet floor to face him before she answered. "Because that's what's the matter with so much of our religious undertaking: We send others instead of going ourselves. This sick woman is a sinner. I think we all agree to that. She knows who I am, and I'm sure she knows I pretend to be a Christian. I thought perhaps, if I came myself, it might open the way for me to win her to Christ."

—ALICE CRONE TWILLEY, *Except Ye Have Love*, Exposition Press (\$3).

TABLE II

Cause	Operating Budget Allowance	Receipts for Six Months	Conservative Estimate, 12 months
World Service on Apportionment	\$1,750	\$ 909.25	\$1,818.50
World Service Specials	200	101.83	203.66
			(Gifts of classes and other organizations will bring another \$150-\$200)
Higher Education	250	130.92	261.84
Special Causes (taking place of special offerings)	300	181.00	362.00
Contingency Fund	250	131.00	262.00
	\$2,750	\$1,450.00	\$2,907.75
Additions anticipated from Rally Day offering in Sunday school and class and organization gifts for "specials"			217.00
Total Anticipated for Year			\$3,124.75

supporting units had previously run along these lines:

World Service (Regular)	\$1,739.00
World Service Specials	\$200-\$300
Higher Education (Offering)	\$200
Special Causes and Offerings	Average to each somewhat less than \$50

The total pledge to benevolences the previous year had been approximately \$1,900 and the total actually given, including special offerings and Fourth Sunday World Service offerings, had been approximately \$2,500. When the results of the new Every-Member Canvass had been tabulated, it was found that actual pledges for benevolences had advanced to over \$3,000, apart from the \$250-\$300 which was usually received from fourth Sunday offerings.

Next came the preparation and adoption of the operating budget and the assignment of percentages for "take-out" for each cause in the budget. This budget was finally adopted. The plan and the results of its operation the first year are given (in outline) in Table I.

The question everyone was interested in, as the first year passed, was how the new benevolence plan would work for the coming year. The answer as reflected in the receipts for the first six months of the second year, including the summer months, is shown in Table II.

What have been the observable benefits of the new benevolence plan in our church?

1. It has brought increase in the amount given for every item in the benevolence budget.

2. It has eliminated all appeals for offerings at church services.

3. It has saved the time, effort, and cost of mailing to our families special appeals with enclosed envelopes.

4. It has given assurance to the people that they may make their total pledge to the church on the Every-Member Canvass a maximum expression of their giving ability and not a minimum made in the light of special appeals anticipated throughout the year.

5. It has completely stifled the old cry, "It's 'money, money, money' all the time in our church."

6. It has boosted the morale of the entire church toward the general support given to the budget.

7. It has permitted the preacher to make his missionary preaching a natural witness to Christian faith, and not a prying-out process to get money for special projects.

THESE HAVE been the observable benefits of the new benevolence plan at Tunkhannock. There are dangers in the plan which others will be quick enough to point out as weaknesses. There is the danger that the people will be less informed than they were when all special causes had to be defended by an exhortation from the pulpit. The danger, however, need not become a weakness, and it will not if missionary challenge is an essential and natural part of the minister's Christian witness.

Others will say, "Will not the springs of benevolent giving dry up if the appeals which offer release for compassion no longer have a place in our worship?" Our answer is that preaching with compassionate appeal will always be a natural to good ministers of Jesus Christ, and that it will have a more genuine ring when it is separated from the "hold-up" technique.

Our church offers its experience with a fresh approach to benevolences for such values as its plan may suggest to those who have been asking, "What can we do?"



Wesley of ENGLAND

and Asbury of



AMERICA

By MALDWYN EDWARDS

*Even the shadow of differences
failed to hide a deep and constant
respect for each other.*

IS IT EVER possible for two natural leaders, with the strong traits of character involved, to work with each other? Wesley and Asbury offer a case in point.

Francis Asbury was only 26 years old when he attended the Bristol Conference in 1771 and John Wesley accepted him as a volunteer for America. He was only 46 when John Wesley died an old man of 88.

This meant that there could be no sense of rivalry and certainly no jealousy between the two. Asbury always referred to Wesley with a respect bordering on reverence, not only because of his greatness, but because he was so much the older man.

Then, too, the Atlantic Ocean rolled between them and each could follow his own bent without a clash of wills. Undoubtedly the reason these two supremely great religious leaders retained each other's respect was in their own freedom from pettiness and prejudice.

Of the two, Asbury had the greater difficulty in maintaining friendship to the end. Wesley, who had a shrewd eye for the right man, had no doubt that Asbury was the proper one to send to America. Even so, he could remember the young man only from a four-year record of itineracy. In this Asbury had no advantages except the example and precept of his mother, the blacksmith's forge where he worked, the Methodist employer who hired him, and the experience of lay preaching to prepare him for the arduous demands of a Methodist

preacher's life. So, Wesley found it difficult to adjust his ideas to the quick development of Asbury's powers.

Within two weeks of arriving in New York Francis Asbury resisted the appeal of the occupied cities where many of the Methodist preachers settled. It was not in vain that he had learned the Methodist Plan, open air preaching, and the necessity of laying out a careful schedule. He saved Methodism, as it was repeatedly to be saved in later years, by going out into the wilderness and blazing new trails. He preached his way through a new country, establishing a system of circuits and conferences.

Wesley was to hear of this heroic work in its beginning, but he heard mostly from a tainted source, Thomas Rankin. This man had a deservedly high place in Wesley's esteem, but he never understood Asbury even as Asbury never fully understood him.

Richard Boardman and Joseph Pilmoor had preceded Asbury by going out from the 26th British Conference in 1769, but more men were desperately needed. Wesley responded to urgent appeals, and George Shadford and Thomas Rankin were appointed to go.

The laconic note John Wesley wrote to the lovable Shadford will never be forgotten: "Dear George, The time is arrived for you to embark for America. You must go down to Bristol, where you will meet with T. Rankin, Captain Webb and his wife. I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can. I am dear George, Yours affectionately."

Thomas Rankin was neither as open-hearted nor as friendly as Shadford. He has his honored place in the lives of the early Methodist preachers, and the impression is of devoutness, of discipline,

but of an inelastic mind. He seemed determined to find fault not only with the work and the numerical strength of the society, but with Asbury himself, whose growing importance he could not understand or appreciate.

When the rumblings of discontent with the mother country broke into open conflict Rankin could not forget his English background and sympathies, and his conduct made it impossible for him to stay in the young country fighting for its independence. In 1775, when John Wesley wrote his preachers in America he had enjoined them to be peacemakers, loving and tender to all, and saying not one word against one or the other side. He urged them to act in full union with each other, and particularly he told them to mark the conduct of Rankin and to walk in his steps. But within a few weeks of the letter the battles of Lexington and Bunker Hill had been fought and, whether they wished to or not, men were forced to take sides.

Boardman and Pilmoor, seeing the certainty of war, had returned to England in 1774, and soon after came Richard Wright and the good Captain Webb. Rankin, as the general superintendent, was last to go, but in 1778 he also, as a convinced Englishman in the struggle, returned to his own country.

Asbury alone remained because in this struggle he was more and more aware that he was American in sympathy and attachment. Nevertheless even he had to be confined to the relative seclusion of Maryland for two years before he felt free in 1780 to resume his daily preaching north, south, east, and west.

Wesley could hardly be expected to understand this situation. He had already called back Asbury in a letter addressed to Rankin, March 1, 1775. Reluctantly Wesley consented to his staying another

*Maldwyn Edwards is chairman of Cardiff
and Swansea District, Cardiff, Wales.*

THEY SAY:

Paragraphs of Provocation

He was wise who said, "A difference of opinion is the most interesting thing in the world."

Moralism Among Protestants

PROTESTANT moralism is sometimes very insignificant, so uninformed, so indifferent.

It is too often concerned with minor issues like card-playing and drinking. It needs to become concerned with the difficult medical-moral issues that go to the heart, the intimate center of human existence.

—JOSEPH F. FLETCHER, Episcopal Theological Seminary, Cambridge, Mass.

People Sense Our Attitude

WE WILL BE wise to stop, listen, and think humbly when we evaluate the worth of another individual. We can judge wisely only to the extent that we can translate in our own minds and for our own understanding the aspirations, hopes, fears, anxieties, pleasures, values, and beliefs of the person we are called upon to judge. If this seems an impossible task, we can gain confidence in the assurance that most people are reasonably adaptable. They have an uncanny ability to sense our attitudes and will respond favorably to sincere efforts to understand them.

—WILBUR M. McFEELY, *On Being the Boss*, Association Press.

When Right Is Right

MANY PEOPLE have come to believe that right and wrong are merely relative to our likes and dislikes, and to our appetites and to the customs of our particular communities and the age in which we live. According to this view there is nothing absolutely right and nothing absolutely wrong.

—MARTIN LUTHER KING, JR., Atlanta, Ga.

Honey in Abundance

THE SCRIPTURES are another source which yields honey in abundant sweetness. In Psalm 19, David affirmed they are sweeter than honey and the honeycomb. But many no longer read the Bible. If they did, they would find that, when faint with discouragement, this honey wonderfully invigorates; it also gives light in times of perplexity.

—JAMES H. TAYLOR, SR., *The Free Methodist*, Dec. 22, 1959.

year. Wesley's own sentiments were powerfully expressed in three widely circulated pamphlets in which he defended the British action, and his words and writings were an acute source of embarrassment to Asbury and the Methodist people in America.

By this time Rankin was at Wesley's side to pour into his ear his own version of Francis Asbury as a good, but vain and imprudent man. Perhaps Rankin's influence was exaggerated by Asbury who referred to him as Diotrephes (of whom in 3 John 9 it is written: *but Diotrephes, who likes to put himself first, does not acknowledge my authority*), and regarded him as the evil genius between Wesley and himself.

This came out plainly in a letter to Joseph Benson, January 15, 1816, in which Asbury said that Wesley has always been respected and loved by hundreds and thousands in America as a great and apostolic man and continued, "I perfectly clear him in my own mind, and lay the whole business upon Diotrephes. . . . Little did I think that we had such an enemy that had the continual ear and confidence of Mr. Wesley. . . . Dr. Coke said that as often as Mr. Wesley went to see Diotrephes, he came back with his mind strangely agitated and dissatisfied with the American connection. . . ."

If Wesley was adversely affected by Rankin's judgment, it is all the more to his credit that in 1784 he responded to Asbury's desperate appeal—for the American people were living without the ordinances—to send ordained ministers and to make Asbury himself, together with Coke, a joint superintendent. When Coke carried out Wesley's commission and ordained Asbury at the Baltimore Conference, December 24, 1784, he was conveying the most signal mark of Wesley's confidence in Asbury as the natural leader of the reborn Methodist church in America.

What Wesley did not approve was the ascription of the title of "bishop." It revived all those fears kindled by Rankin and occasioned his most caustic letter to Asbury on September 20, 1788: "In one point, my dear brother, I am a little afraid both the Doctor [Thomas Coke] and you differ from me. I study to be little: you study to be great. I creep; you strut along. I found a school: you a college! nay, and call it after your own names! [Cokesbury]. O beware, do not seek to be something! Let me be nothing, and 'Christ be all in all!'"

"One instance of this, of your greatness, has given me great concern. How can you, how dare you suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave or fool, a rascal, or a scoundrel, and I am content; but they shall never by my consent call me Bishop! For my sake, for God's sake, for Christ's sake put a full end to this! Let the Presbyterians do

what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart. And let this, when I am no more seen, bear witness how sincerely I am Your affectionate friend and brother, John Wesley."

This was the last letter the old man wrote, and Asbury recorded in his diary that it was "a bitter pill from one of my greatest friends." Perhaps the sting of the letter was derived in part from the fact that John Wesley's name had been erased from the Minutes of the 1787 American Conference and was not restored until 1789. Wesley had also desired that Richard Whatcoat should become superintendent, but this was ignored because it seemed unwarranted interference.

IT WAS not until 1800 that he was appointed a bishop. In a letter to Whatcoat, Wesley had revealed his wounded feelings. "It was not well judged by Bro. Asbury to suffer, much less indirectly encourage, that foolish step in the late Conference. Every preacher present ought both in duty and in prudence to have said, Bro. Asbury, Mr. Wesley is your father, consequently ours, and we will affirm this in the face of all the world. It is truly possible the disavowing me will, as soon as my heart is laid, occasion a total breach between English and American Methodists."

Wesley, therefore, had extra reason, not committed to paper, when he complained about Asbury's episcopal assumptions. In this particular matter he could not understand the new American situation and the pragmatic reasons which could be advanced. Nevertheless, the following year, he had good reason for complaint when, at that Conference, the question was asked: "Who are the persons to exercise episcopal office in the Methodist Church in Europe and America?" and the answer was given as follows: "John Wesley, Thomas Coke, and Francis Asbury by regular order and succession."

Now whatever justification they had in America, they had no right to call John Wesley a bishop in Europe. This was clearly without his knowledge, as it would be without his consent. It might well have held him up to ridicule, and certainly it must have caused him pain.

These differences, however, were but shadows over the sun. The respect and affection of the two men for each other remained constant and deep. To the end Asbury was "dear Frankie" to Wesley, and time and again Asbury referred to Wesley as "dear old Daddy."

Wesley had become "the dear old man," because the son had grown and become master of his own kingdom and was ready to salute affectionately one whose apostolic labors he was content to share.

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*These principles can help a committee
in choosing an adequate church site.*

The Question: WHERE TO BUILD?

By W. KINCAID NEWMAN

IT IS OUR belief that the Christian Gospel should be at the core of our living, and that the Church as an organization should be a predominant factor in the life of every community. Its presence or absence makes the difference between a real community and a number of houses grouped together.

The church gives the community its character. The unity and the beauty of the ancient communities have survived, but utter chaos has resulted from the speed with which our country is developing with a 3-million increase in population every year and from the extreme individualism of our people.

The matter has been complicated by the degeneration of Protestantism in many cases into sectarian competition governed only by the law of the jungle. Instead of the New England town with its church on the green, we have in the typical community a Victorian courthouse, which needs paint, surrounded by a dozen or more churches.

Many of these, in the case of the less prosperous, occupy sites with no facilities for parking and are built right up to their lot lines. In the newer communities there is a race to see which denomination can get there first.

Before deciding where a church should be placed, let us consider some characteristics of a good, or ideal, church site.

1 Its size should include plenty of parking space. This would involve a site from 4 to 10 acres, depending on the eventual size of the membership.

2 It should be on a corner or occupy a whole block.

3 The site should be physically well adapted to the construction of a church: not a swamp or a mountainside.

4 It should lend itself to a pleasing and efficient master plan so that the church building may be erected in a series of steps as the congregation gathers strength financially and numerically.

5 The site should lend itself to attractive landscaping. There should be



W. Kincaid Newman is secretary of the church building department, Board of Home Missions of Congregational and Christian Churches.

several attractive buffers between the buildings and the neighboring area.

6 It should be conceded that in many communities there has been resentment to the erection of church buildings. Up to recent years the church was considered an asset to a community. Church people still believe this, but if we take a cross section of community opinion, we find that this is not the universal opinion. Many people object to having other cars parked across their driveways or in the street in front of their homes. They object to the noise, to having a neighbor build up to the lot line with an institutional structure overshadowing his property, and destroying privacy.

We must also admit that there are churches which do not indulge in good housekeeping, and let their buildings get into disrepair. There are churches which do not landscape properly.

All these objections are very real.

Leaders in the church building field are anxious to protect communities against objectionable features and, if the sites acquired for new church buildings conform to the principles set forth above, such problems can be cared for.

What are the implications of these principles on the choice of site and the architecture?

1 The site should be central to the areas to be served, and selected by co-operation between the city and the

church planning groups, with full approval of the comity committees.

2 Special attention needs to be paid to importance of church development in the drafting of zoning ordinances and in the placing of deed restrictions on properties. There is hardly a community in a developing area in the United States in which church groups are not seriously baffled by one or both of these problems. Deed restrictions are particularly frustrating because they cannot be changed in most cases without the consent of all property owners in a given area. There is sure to be one who will not sign.

3 The building to be erected must be worthy: carefully designed by a trained architect, and expressing the religious aspirations of the church in terms of the present age and of the community in which it is located. It should be a dominating element and a principle focus in the community. The building itself should express the main functions to be performed in it: the worship of God, education of the youth, and fellowship of members.

4 The denomination erecting such a church and the members affiliating with it should be ready to serve the whole community. It should serve not only as many of the people in the community as possible, but as many of the needs of the people as possible.

Somewhere amidst this overwhelming mass of standardization there must be in the church an opportunity for individual expression which can be an avenue to God for each person. A church must represent the highest achievement of its architect and of the people from whose efforts it arises. Its being must represent a supreme aesthetic achievement. The building itself must have a sculptural quality as great as that of a single statue standing amidst the ruins of a battlefield. It must recapture the spirit of the Parthenon towering over the sprawling Athens of today, a symbol of man's noblest aspirations amidst the confusion, anxiety, and rapid technological change of modern civilization.

SERMON STARTERS

For the first half of Kingdomtide

***If Christ is to be acknowledged as
the King of this world, we must proclaim
a Gospel relevant to the affairs of men.***

On Sharing the Grace of God. Aug. 28.
Text: Phil. 1:7; Scripture: Phil. 1:1, 11.
Suggested hymns: 372, 71, 421, *The
Methodist Hymnal*.

THE APOSTLE PAUL was exceedingly fond of the little Church at Philippi. He had found in its fellowship a source of strength and encouragement. The people cared about him not only as a preacher and teacher, but as a friend, and he responded to their warm affection.

He is now writing from Rome to thank them for a gift they had sent him. His heart is full of love for kind friends and faithful comrades. He is trying to put his finger on the one thing that cemented their relationship, and concludes that, "we shared together the grace of God." This is how J. B. Phillips translates the text.

There are few phrases which so aptly describe the precious fellowship of the Church and the tie that binds our hearts together in Christ. Every department of the Church's life is at its best when we testify: "We shared together the grace of God." An official board meeting, a worship service, a social gathering of Christian friends, a hospital call, a visit to the church school department, a time of ecumenical fellowship, all have the capacity to awaken in us a wonderful sense of gratitude for the privilege of our togetherness in Christ.

As we share the grace of God, the underlying solidarity of the Christian community becomes apparent. The response of the heart is the inevitable consequence of such a state of grace. In sharing the grace of God we also become aware of the relevance of the Christian Gospel for the whole of life. Purpose and power are breathed into our daily lives from the Christian community. In sharing the grace of God we are made aware of that depth which, when it is apprehended, brings a dimension of glory to every human life.

This Working World. Sept. 4. Text: John 5:17; Scripture: John 5:1-18. Suggested hymns: 66, 466, 267, *The Methodist Hymnal*.

THIS IS A working world, and since the moment of creation, fulfillment has not been in leisure, but in creative toil. The Father was at work in the act of creation; the Son was at work in the act of redemption; and we are advised to be fellow laborers together with God.

No one would argue for a return to the unremitting and grinding toil which produced Edwin Markham's *Man with a Hoe*. But neither can we agree that the life of leisure pictured in the romantic advertisements of the annuity companies is man's true estate. The high-school boy who listed his life's ambition as being a retired farmer reflects something of this contemporary attitude.

I spent a few hours on the Island of Iona in Scotland where I talked with Dr. George Macleod, founder of the Iona Community. The community is an attempt to capture something of the dignity of work, and to show that work and worship are both held in equal honor in the sight of God. I saw recent graduates of theological colleges working with skilled masons and carpenters, learning what the schools cannot teach—that an aching back can be an acceptable offering to God.

Special Days

The traditional color for Kingdomtide is green.

Aug. 28—Festival of Christ the King

Sept. 4—Labor Day Sunday

Sept. 25—Christian Education Week

Oct. 2—World-Wide Communion Sunday

Annual Conferences set date for
—Church School Rally Day

T. Ralph Morton, in writing *The Iona Community Story* (Alec R. Allenson, \$1.) tells of the dismissal of the worship services held each morning in the old Abbey Church. "These end, not with the benediction as if the service of God were now finished and men could go about their own affairs, but with the Gloria, for the service of God is continued in the ordinary work of the day, and the benediction comes only at its close."

Call to Greatness. Sept. 11. Text: Exodus 2:10; Scripture: Exodus 3:1-12. Suggested hymns: 114, 300, 278, *The Methodist Hymnal*.

GOD LAID his hand on Moses and said, "I need you." This was at once a wonderful compliment and a strange admission. To be used of God for some high purpose is the ultimate in human fulfillment. But it is strange that omnipotence should lean on weak human flesh to accomplish its purposes. But such is the case. Since God works within the limitations of his creation, he stands in need of co-workers on whom he can lay his hand and say, "I need you."

The call to Moses was a call to greatness. Of course, Moses did not know it at the time, but his involvement with the burning bush and the Voice was but one step toward immortality.

God was calling him while his eyes were being opened to need. To recognize a problem is to be aware of a need, and God was calling Moses through this awareness. Adlai Stevenson claims that what America needs is a hearing aid. The very problems which confuse us and disturb us are God's way of saying to us, "I need you." "Where sound the cries of race and clan, We hear Thy Voice, O Son of Man."

The irresistible appeal of need led to education. Of course Moses laid claim to inadequacy and he had yet to learn what God can do with a dedicated man. He was none too certain of himself when the word came, *Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.* (Exodus 3:10.) But his hesitant steps became more sure as he knew himself to be God's man answering his brother's need.

Our Common Human Heritage. Sept. 18. Text: Prov. 26:6; Romans 7:19, 2 Cor. 5:17; Scripture: Romans 7:14-8:2. Suggested hymns: 165, 299, 297, *The Methodist Hymnal*.

A FIFTEEN-YEAR-OLD boy strangled a three-year-old girl and stuffed her body in a toy closet. Overcome by remorse, he confessed to his priest, who advised him to surrender to the authorities. The girl's father, after the first shock of horror had subsided, wrote a letter to the press which ought to take its place as a classic in its field. He told of the good influences that had molded the

boy's life, the love and affection of his family, and the respect with which he was held in the neighborhood.

He then wrote, "How then, you will exclaim in horror, can all this good come to such an ill result? I would plead that it comes from a profound lack of comprehension and admission of the full range of feeling and emotion which is our common human heritage, and which, for convenience sake, we are so fond of denying."

It is not true that if you train a child in the way he should go, he will not depart from it. Paul has a truer insight than Proverbs. He quite frankly says he doesn't understand himself. "The evil that I would not, that I do."

This is our common heritage; no matter how favorable the environment or how good the heredity there is the self, and the deeper levels of self are in constant tension. Read Carl Sandburg's *Wilderness* and see if it doesn't speak your language, "Oh, I got a zoo, I got a menagerie inside my ribs, under the bony head."

All of which leads us to these shining words, "If any man is in Christ, he is a new creature." Those two words, "In Christ," provide us with the key to the resolution of the human dilemma. What has been called the expulsive power of a great affection where the old man dies and the new man is born now becomes a wonderful possibility. Our common heritage is the old Adam. Our shining privilege is to be a new man in Christ. As J. G. Riddell says in his *Why Did Jesus Die*: "To know Christ, to serve Christ, to be in constant fellowship with him—here lies the secret of true living."

Two Against the World. Sept. 25. Text: Matt. 10:24-25; Scripture: Matt. 10:5-25. Suggested hymns: 382, 429, 278, *The Methodist Hymnal*.

MANY YEARS ago I heard Dr. Frank Kingdon address a group of Christian education workers in a local church on the subject, *Two Against the World*. I thought it was such an apt title defining the relationship of teacher and pupil in the communication of the Gospel, that I am presuming to use it here.

The Christian does not live in isolation from the world nor does he want to. The God who pronounced His world good, confirmed his judgment in the incarnation. But neither must the Christian be absorbed in the world. He must continually be reminded that his true home is in heaven.

It is in this sense that the Christian teacher and his pupil create a center of resistance against the encroachments of a secular frame of mind. Together they must echo the manifesto of Tertullian, "Stand alone soul—and give thy witness."

The transmission of the great doctrine of the Christian faith from one genera-

tion to the next is of the utmost importance in arming each oncoming generation with what Paul calls, the sword of the spirit. Dorothy Sayers in *Creed or Chaos* (Harcourt, Brace, \$2.75), quotes Lord David Cecil as saying: "Christianity has compelled the mind of man, not because it is the most cheering view of human existence, but because it is truest to the facts." When these facts become bone of our bone and flesh of our flesh we have the inner accouterments to withstand the world, the flesh, and the devil.

The introductory chapters of John Q. Schisler's book, *Christian Teaching in the Churches* (Abingdon, \$2.50) de-

It will take a higher standard of life rather than a higher standard of living to meet the challenge of a world that is in the midst of astonishing changes.

—HENRY J. CADBURY,
American Friends Service Committee

lineate the heart of that truth that is at once a bastion for defense and a catapult for launching an offensive against the world's darkness.

Guests of God. Oct. 2. Text: I Cor. 11:23-26; Scripture: I Cor. 11:17-33. Suggested hymns: 166, 411, *The Methodist Hymnal*.

THE LORD'S SUPPER is God's hospitality. The invitation is to his table and our privilege is to be his guests. This feast has had central significance in the worship experience of the Church since its inception. Evelyn Underhill, in her book on *Worship* (Harper & Bros. \$1.75), outlines for us the various facets of this spiritual jewel which has so enriched our worship.

She finds in the celebration of the Holy Eucharist six elements which must be present if it is to show forth the intentions of the founder. It must include adoration or thanksgiving; it must also be a time of remembering. Jesus has asked us specifically to remember him in the act of Communion and this remembering of the demands of love and the cost of holiness, in the words of Augustine, "cures our inflation and nourishes our humility."

Sacrifice is also present at the feast. The moving words, *This is my body*, run through it like a refrain. Here is set forth the redemptive offering of pure love. Supplication is here as we lift the temporal necessities of life into the presence of one who says to us, *Ask, and ye shall receive*. And here we find also the mystery of the Presence who was known to his disciples, and can be known to us, in the breaking of the bread. And finally,

we feed here on that heavenly food as further evidence of what Miss Underhill calls, the immemorial divine generosity.

This feast is for all. Here the Communion of the saints and the communion of the sinners is one body. Here all distinctions disappear as the gift is given. As J. N. Grou has so beautifully written, "Thou didst converse with men, teaching the ignorant and converting the sinful; thou didst feed the hungry crowd with miraculous food, enlightened the blind, cured the sick and raised the dead,—and thou didst deign to enter into the solitude of our hearts; there to converse lovingly with us, dissipate our darkness, purify and sanctify our souls, and feed them with that bread of life which Thy love never ceases to multiply."

The New Creative Hour. Oct. 9. Text: Acts 16:17; Scripture: Acts 16:1-16. Suggested hymns: 170, 339, 480, *The Methodist Hymnal*.

WHEN MARIAN ANDERSON signed her contract with the Metropolitan Opera Company she was filled with excitement over the new, creative possibilities opening before her. Like all recipients of good news, she had an urge to share it. She said of the experience, "There's an old spiritual called, 'Go, tell it on the mountain.' That's what I feel like today—so excited and bubbling, I want to tell it on the mountain!"

There are over 38 thousand Protestant missionaries working throughout the world, and of these, over 25 thousand come from North America. The number of missionaries has increased 138 per cent since 1936. It is no wonder that Henry Pitt Van Dusen has said, "Christianity has become for the first time in the 19 centuries of its history, a world religion." And each man and woman of this army of witnesses is telling of life's creative possibilities in Christ.

It could be said of them what the slave girl said of Paul and Silas at Philippi: *These men are the servants of the most high God, which show unto us the way of salvation* (Acts 16:17).

The hour has struck for the further expansion of the Christian cause. We are now a community within a community. It is our destination, through the creative dynamic of the Christian faith, to make the Christian community synonymous with the world community. Unlike Mr. Khrushchev, we have no desire to bury anyone. Our desire is to redeem, to love, to live, to realize the human potential we all possess as children of God. As our bishops have said, "Christianity envisions nothing less than the world-wide conquest of the minds, hearts and wills of men in the name of our Lord Jesus Christ. If we are to have a peaceful, just, brotherly world our minds, hearts, and actions must be brought under the mastery of the spirit of the Lord Jesus Christ."

Books

of interest to pastors

Baker's Dictionary of Theology, Everett F. Harrison, editor-in-chief. Baker Book House, 565 pp., \$8.95.

Reviewer: BOND FLEMING is professor of philosophy, Millsaps College, Jackson, Miss.

This book is a helpful companion volume for a Bible dictionary and a commentary. The 580-page volume includes 874 articles, and the work is done from a conservative point of view. The editor-in-chief is professor of New Testament at Fuller Theological Seminary; the associate editor, Geoffrey W. Bromley, is professor of church history and historical theology at Fuller Theological Seminary; and the consulting editor is Carl F. H. Henry, editor of *Christianity Today*. The book is conservative almost to a fault. No one of the 138 contributors comes from the faculty of a liberal seminary.

It seems almost contradictory to compile a dictionary of theology that does not include comments from men like George Buttrick, Reinhold Niebuhr, or Paul Tillich. However, the contributors, who come from all over the world, are conversant with contemporary evangelical thought and with the history of philosophy and of theology. Brief histories of doctrines are given as background for views set forth. The contributors stay close to the Bible, preferably the King James Version. They are more eager to be loyal to the faith, once delivered, than to run the risk of betraying that faith to modernism or liberalism. They would call the religious world back to the fundamentals.

They may be right, especially in view of the fears inspired by applied science, by world-wide racial strife, and by nationalistic aspirations. There is, and will be, increasing interest in eschatology. But the faith and the face of man are set toward the future. And it is the task of the theologians to show that "even there thy hand shall lead me, and thy right hand shall hold me."

The Quest for Church Unity, by Matthew Spinka. The Macmillan & Co., 85 pp., \$2.50.

Reviewer: PAUL S. SANDERS is a member of the faculty of The Divinity School of Vanderbilt University, Nashville, Tenn.

This small, deceptively simple treatise by the Waldo Professor of Church His-

tory Emeritus, Hartford Seminary Foundation, is offered as an independent appraisal of the manifold statements and actions on behalf of church unity which increasingly have engaged our attention. The quest for unity, the more recent history of which is briefly traced, the author regards as "one of the most significant and potentially the most beneficial of modern movements within the church." Nevertheless, he believes a more realistic assessment of the possibilities is in order.

Rightly he stresses the unity we already have in Jesus Christ: "... real unity is a spiritual entity, not an external organization." Mutual fellowship is more primary, and is capable of increase apart from institutional union. But Professor Spinka does not intend to discount the importance of visible unity. Still, his discussion of the theological synthesis and the mutually acceptable polity necessary to a visibly unified church raises what he views as the current insuperable obstacles to the maximal "aspirations of the 'ecumenicists.'"

What then is to be done? In essence, this: Do what we can do; start by starting. Let those who can agree on minimum essentials do so, allowing a reasonable liberty of interpretation. To wait for more or to expect more than this at present may result in losing what enhanced unity could otherwise be attained.

While Spinka's thesis will be disappointing to many—especially those who see the World Council of Churches as a temporary expedient, a means toward the actualization of the *Una Sancta*—it stands on indisputable grounds on at least two points: (1) It is unthinkable that the Church Universal shall not include the two oldest and largest segments of Christendom: Roman Catholicism and Orthodoxy. (2) It is inconceivable that either of these can join with Protestants in actual union now or in the foreseeable future.

Perhaps Spinka has been too occupied with the so-called evangelical churches; he seems to have lumped Anglicanism under Protestantism. Yet possibly the world-wide Anglican Communion provides a reasonably workable example of the orchestral analogy he proffers as a model of visible unity. A baroque ensemble, it may be, and not a hundred-piece symphony, but it is capable of giving out the tune and enlisting further, different harmonies into the whole.

Thy Will Be Done: The Autobiography of an Episcopal minister, by Arthur Wilson. Dial Press, 213 pp., \$3.95.

Reviewer: WEBB B. GARRISON is pastor of the Roberts Park Methodist Church, Indianapolis, Ind.

Under a pious title, Episcopal minister Arthur Wilson offers the world his life story—as he sees it. If this account were published as a novel, it would be in genre—pale by comparison with *Peyton Place*, but containing most ingredients of the best seller, 1960 style.

But this is no novel. It is an autobiography.

Its ostensible purpose is to magnify the author's devotion "when forced to choose between the Church and the woman he loved." Actually, the book is a thinly-veneered piece of self-justification.

As a volume for pastors, perhaps its chief value (an inversion of the author's purpose) is as a case history in self-examination. This reader felt throughout that Wilson failed lamentably to see himself as he was. *Thy Will Be Done* is watery gruel, but the question it suggests without actually raising may justify slogg- through its sticky pages.

A suggestive side issue centers in the intriguing ecclesiastical question of what constitutes adultery. (After a Mexican divorce and a remarriage, Wilson is unfrocked and excommunicated. But upon the death of his first wife, barriers are removed and in a numinous glow he is restored to holy orders.) As the author interprets the position of his church, the years of marriage to his second wife while his first wife lived, ceased to count when she died. Magnanimously, he paid her funeral expenses.

Wesley Hymn Book, edited by Franz Hilderbrandt. A. Weekes and Co., London, \$1.50.

Reviewer: FRED D. GEALY is a member of the faculty of Perkins School of Theology, Southern Methodist University.

The Wesleys had rock-ribbed convictions about the contents of their hymnals, nor would they brook any compromise. The hymns had to be completely biblical: they must offer a distinct and full account of scriptural Christianity. They had to present a "declaration of the heights and depths of religion, speculative and practical." The hymnal had to be "a little body of experimental and practical divinity."

Furthermore, the hymns had to be good poetry. "Here are the purity, the strength, and the elegance of the English language . . . the true spirit of poetry." The Wesley hymns contain no doggerel.

While the Wesleys would be the first to insist that only a singing church is a live church, they would also be the first to repudiate any revival of church song

that was not soundly grounded in the principles they championed. And, making allowance for the differences between the fashions of the 18th and 20th centuries, the rediscovery of the Wesley hymns will be an important means whereby The Methodist Church may rediscover the biblical faith and find again the glad song with which it came into being.

Nothing less than this is the intent of the new *Wesley Hymnbook*, a collection of 154 hymns, most of them composed by Charles Wesley, plus a few of John's translations from the German, and a few Watts favorites. The hymns have been selected to cover the church year and all the "experiences of real Christians." Since only some 40 of these hymns are printed in our *Methodist Hymnal*, two thirds of them will be generally unfamiliar to our people.

Included in these two thirds are some of the finest of the Wesley hymns, including, for example, 21 hymns for the Lord's Supper, only one of which appears in the *Methodist Hymnal*. Here, too, are six Advent hymns including the widely printed "Lo! He comes with clouds descending," unaccountably absent from our hymnal. For some reason Wesley's finest Ascensiontide hymn, "Hail the day that sees Him rise," is omitted both from *Wesley's Hymnbook* and the *Methodist Hymnal*. And since John's fine translation of Tersteegen's "Look, God is here! Let us adore," is not in the *Methodist Hymnal*, it is too bad not to find it in the *Wesley Hymnbook*. But the Wesley hymn treasury is too rich to be exhausted by any one hymnal.

briefly noted

And Still He Speaks, by Edward L. R. Elson. Fleming Revell Co., 124 pp., \$2.50.

What is the significance of Christ's post-Resurrection words, and how do they apply to us today? are the questions raised in this book. The author, pastor of the National Presbyterian Church, Washington, D.C., writes for the people in an attempt to transmit to them his own conviction that the Resurrection is the central fact of Christian history. The book is based on the words which Christ spoke that first Easter morning after the Resurrection. A truly inspiring volume.

Archaeology and the New Testament, by J. A. Thompson. Eerdmans Publishing Co., 140 pp., \$1.50.

This book completes a group of three volumes which give an account of the contribution of modern archaeology to the study of the Bible. While the connection long has been established between archaeology and the Old Testament, the author here puts down its rele-

vance to the New Testament as well. This work deals with archaeological discoveries that date back to the beginning of Christianity.

Holy Communion, by Massey Hamilton Shepherd, Jr., Seabury Press, 162 pp., \$3.

Some of the finest passages from the Christian devotional tradition are brought together here in a little manual or anthology for worship. It is indexed for ready reference.

The Pastor and Community Resources, by Charles F. Kemp. Bethany Press, 96 pp., \$1.50 (paper).

An excellent handbook for pastors who

need to make referrals to other social agencies. In four parts, the book offers (1) a statement of principles, (2) a handbook of agencies and resources, (3) a directory of national voluntary and government resources, and (4) space for listing local agencies and data.

Methodists Linking Two Continents, by Friedrich Wunderlich. Methodist Publishing House, 143 pp., \$3.

Here are vivid descriptions of the Methodist stalwarts who carried their new-found faith back to Germany from whence they came—Nast, Jacoby, Nippert, Nuelsen, and the Wunderlichs, Erhard and Friedrich. A heart-warming account it is!

NEW BOOKS

THE LIFE AND TEACHING OF JESUS

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PRESS

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OPEN Forum

LETTERS TO THE EDITORS

No "Middle-Class" Church

EDITORS: Roy Charles Agte's article, *So We're Middle-Class* [May 26, p. 10], overwhelms me. I must be a fool for asking a chance to serve Methodism in the inner city. I should have gone to the suburbs.

Perhaps I don't know Methodism, but what Agte writes seems to me to be snobbery and nothing less. His plausible words are used by status-seekers in all situations. Can you imagine Jesus saying, "Come unto me, all ye alcoholics and unwed mothers (whose incomes are more than \$4,000 a year) and I will give you" . . . ? Can you hear Methodism's John Wesley saying, "I look upon all the world (the middle-class world) as my parish"?

But maybe Mr. Agte has rendered us a service after all by spelling out what we have been tacitly assuming for these many years.

EMERSON ABTS

*Emanuel Methodist Church
Toledo, Ohio*

"The Bishops' Issue"?

EDITORS: Your May 26 issue, coming between the General and Jurisdictional Conferences, might well be dubbed "The Bishops' Issue," and it is one of the best yet.

Dr. Seidenspinner's *Should Methodism Go Diocesan?* [p. 9] will probably draw the fire of those who are hypersensitive about encroachments upon historical Methodist practice, but the plan makes sense. It seems to me that such a move would eliminate many of the cumbersome administrative practices that now plague our church.

I especially like the cathedral-church idea. A bishop must feel that he is "always a bride's maid, never a bride," when every pulpit he occupies has been borrowed for the occasion. . . .

BEN F. SPURLOCK

*Post Chaplain, Camp Leroy Johnson,
New Orleans, La.*

EDITORS: The article offers a dangerous solution to an extremely practical problem.

It is apparent to many that most of our episcopal Areas are too large for efficient administration. There should be smaller Areas and more of them, hence more bishops. But to develop a system of independent Areas, with each Area electing its own bishop with lifetime residen-

cy, as Dr. Seidenspinner suggests, would be detrimental to Methodism it seems to me.

It would encourage politics, provincialism, and parochialism. And these three "P's" are always a threat to the unity and effectiveness of any church—local or national.

JOHN L. KNIGHT

*Trinity Methodist Church
Columbus, Ohio*

Rebuttal on the Rural

EDITORS: As one who has served three-circuit appointments, I must take exception to much that Maurice A. Miller has written in, *My Problems as a Rural Pastor* [May 12, p. 13]. I have found the rural people very sensitive to the needs of their parsonage families.

Most rural communities today have good highways, acceptable schools, access to good medical facilities, and other conveniences unknown to the rural pastor of a generation ago. Many rural churches have a high rate of giving, and many Conferences have an annual salary of \$3,000 or better.

The pastor who serves the rural areas should do so out of a high sense of privilege and with a great degree of eagerness. . . .

ROBERT L. OGLESBY

*Bunavista Methodist Church
Borger, Tex.*

The New-Age-in-the-Making

EDITORS: After General Conference I am more aware than ever that we are in a new-age-in-the-making, and it is not of man's choosing. The re-making process is that strange kind of "crisis problem" that God in history presents to his children.

Our nation's present role of leadership in the world brings it into the vanguard of this new march of humanity. So far the world is out in front of the Church, and I do not want my church to be boxed in a corner because it cannot read the signs of the age.

A transition is going on, a transition with wrenching and pains. Some would drag their feet. But the colored peoples of the world are on the march. Let not the Church hang back. . . .

RALPH TEMPLIN

*Professor and director,
Wesley Foundation,
Central State College
Wilberforce, Ohio*

CONFERENCE AND HOST	MEMBERSHIP		MINISTERS		WORLD SERVICE — BENEV- OLENCES	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
	☆ Church □ Church School △ WSCS	(Gain) or (Loss)	☆ Total □ Admitted in full △ Retired			
SOUTHERN ILLINOIS <i>Union Church Belleville</i>	☆ 80,110 □ 70,277 △ 14,255	(726) (-908) (715)	☆ 158 □ 8 △ 8		\$140,461 (total)	Appointed full-time executive secretaries for the boards of missions and evangelism.
WISCONSIN <i>First Church Wisconsin Rapids</i>	☆ 74,975 □ 47,170 △ 16,583	(1,012) (1,046) (49)	☆ 225 □ 8 △ 2		\$101,000 163,095	Reception on trial of first Negro minister in 114-year history of the conference. Transition to full Ministers Reserve Pension Fund, and adoption of all-medical expense plan. Set quadrennial rule for membership on boards, commissions, and committees. Approved Wesley Foundation expansion. Approved new parsonages in Appleton district and Wisconsin episcopal residence. Achievements: Strong advance in camp program at Asbury Acres and Camp Byron. Advance in Wesley Foundation work. Support of Garrett Biblical Institute and Bellin School of Nursing.
NEW YORK <i>Salem Church New York City</i>	☆ 76,604 □ 38,533 △ 12,852	(939) (-305) (31)	☆ 226 □ 7 △ 3		\$ 98,947 327,527	Studied plan of merger with New York East Conference and asked for more detailed information. Two Delaware Conference churches will be invited into New York Conference. Members asked to "think through and take stand on ban of nuclear tests, disarmament, and recognition of Red China." Adopted budget of \$506,935, increase of \$59,854. Authorized buying 46 acres near Camp Epworth, High Falls, for \$7,375. Named two superintendents: the Revs. W. Bernard Grossman, and George Werner.
NEW ENGLAND SOUTHERN <i>South Church Manchester, Conn.</i>	☆ 37,250 □ 26,007 △ 7,660	(153) (-480) (-388)	☆ 130 □ 2 △ 4		\$ 71,071 52,601	Paid in full world service apportionment for first time. Continued \$130 for Christian higher education. Resolution commending President Eisenhower for his Christian patience. Resolution looking forward to setting specific date to eliminate Central Jurisdiction.
OKLAHOMA INDIAN <i>Southeast District Assembly Grounds Antlers, Okla.</i>	☆ 8,682 □ 5,717 △ 1,112	(449) (-17) (78)	☆ 62 11 new licenses granted (mission status)		\$ 934 1,290	Quadrennial Achievements: Membership gain of 20.2 per cent; increase in preaching places from 94 to 112. Increase in world service benevolences from \$2,041 to \$2,223. Increase in property values (church buildings \$96,045 more than in 1956; parsonages \$67,789 more; and other property, \$106,492 more.)
HOLSTON <i>Centenary Church Chattanooga, Tenn.</i>	☆ 193,289 □ 161,063 △ 28,558	(163) (-1,814) (218)	☆ 512 □ 19 △ 10		\$222,534 221,696	Tri-conference evangelism mission (with Tennessee and Louisville) to be held September 18-19. Total of \$1,708,297 pledged on expansion crusade for colleges and church extension; \$245,959 of that has been paid. Two new institutions opened—Asbury Acres, home for the retired, at Maryville, Tenn., worth \$1,060,225; and Oak Ridge Hospital of The Methodist Church, valued at \$2.9 million. Youth Fund contributions set record.
ILLINOIS <i>Wesley Church and Illinois Wesleyan U. Bloomington</i>	☆ 211,341 □ 149,559 △ 40,683	(824)	☆ 466 □ 19 △ 7		\$284,750 201,750	Achievement plaques to three churches representing populations under 100, 1,000, and 2,500. Total of \$1 million for campus building collected in quadrennium on goal of \$1.5. New congregation, Faith Church, established in Champaign; site acquired for new church at Bloomington-Normal. Third missionary couple, the Rev. and Mrs. Marvin S. Walford, dispatched to the Belgian Congo.
NEBRASKA <i>First Methodist Church and Nebraska Wesleyan U. Lincoln</i>	☆ 127,279 □ 79,674 △ 30,858	(782) (354) (766)	☆ 339 □ 9 △ 7		\$144,788 208,436	Adopted \$94,872 budget for new Co-ordinating Council. Had ground-breaking and authorized borrowing \$70,000 to help erect \$225,000 Wesley Foundation student center at U. of Nebraska. Resolution deploring capital punishment. Honored Ernest B. Stewart, Beaver Crossing, as "Rural Pastor of Year." Discussed erection of new headquarters building after next year. Adopted plan of stewardship workshops. Designated for Nebraska Wesleyan capital expansion fund of \$101,935. Adopted \$407,741 benevolence budget. WSCS raised nearly \$1 million.
KANSAS <i>First Church Pittsburg</i>	☆ 106,727 □ 74,626 △ 25,346	(327) (-2,450) (223)	☆ 173 □ 15 △ 6		\$115,971 161,768	Voted to join Ministers Reserve Pension Fund in full in 1961. Named part time director of stewardship. Pension fund investments to be transferred to general Board of Pensions as transfers can be made; and all pension checks to be sent from there. Bishop Matthew Clair was first Negro bishop to preside at full session of Kansas Annual Conference. Took steps to speed integration of Central Jurisdiction churches into conference.
FLORIDA <i>First Church Florida Southern College Lakeland</i>	☆ 233,151 □ 166,997 △ 43,813	(12,506) (3,884) (1,370)	☆ 474 □ 26 △ 11		\$247,582 266,090	Voted study of possibility of organizing a new district. Appointed planning commission to study all future growth and plans and to be composed of president and one representative from each board. Voted to continue commission on local church, and created new committee on higher education. Voted 25 per cent increase in world service and benevolence budget. Honored retiring Bishop Arthur J. Moore and gave him a Buick. Total Advance for the 1959-60 year was \$1,088,000. Every church had an Advance Special in each of four categories.

CONFERENCE AND HOST	MEMBERSHIP		MINISTERS	WORLD SERVICE BENEVOLENCES	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
	☆ Church □ Church School △ WSCS	(Gain or Loss)	☆ Total □ Admitted in full △ Retired		
NEW YORK EAST <i>First Church Hartford, Conn.</i>	☆ 118,217 □ 64,429 △ 18,771	(648) (-502) (229)	☆ 371 □ 11 △ 6	\$248,962 212,920	Approved leaving door open to communication with Red China. Supported stand of Dean Robert Nelson and faculty members at Vanderbilt University who resigned in protest over refusal to re-admit James Lawson. Jurisdictional Conference petitioned to take action to make possible transfer Central Jurisdiction into Northeastern Jurisdiction. "Mile of dollars" (\$5,280) given retiring Bishop Newell.
NORTH ARKANSAS <i>Western Methodist Assembly Fayetteville</i>	☆ 94,910 □ 66,914 △ 13,964	(-776) (-945) (-6)	☆ 254 □ 4 △ 1	\$ 98,708 98,708	Beginning intensive evangelism and church extension program. Co-operating with Little Rock Conference in \$5 million fund campaign for Wesley Foundation. Increased giving to Hendrix College during quadrennium from \$14,000 to \$65,000. Opposed Arkansas State Constitution amendment No. 52.
CENTRAL TEXAS <i>First Church Forth Worth</i>	☆ 112,439 □ 79,421 △ 14,733	(gain) (loss) (loss)	☆ 328 □ 12 △ 5	\$277,787 (total)	Five-year-old Central Texas Methodist Foundation for establishment of new churches will receive only one-half of money heretofore coming to it. One-half to go directly to district making contribution. Voted to join in statewide drive for \$32 million for Texas Methodist colleges and Wesley Foundations. Took stand against capital punishment. Challenged (1) union members and business owners to exert Christian influence (2) Methodist conference institutions to serve all people in need.
NEW ENGLAND <i>Boston University Boston, Mass.</i>	☆ 471 gain □ 371 loss △ 426 loss		☆ 247 □ 9 △ 3	\$144,762 166,391	Entered previous entrants and qualified supply pastors into Ministers' Reserve Pension Fund (\$57 rate) by appropriating and amortizing \$4 million. Brought Rolling Ridge, conference center, closer to conference. Increased minimum salary to \$4,400 and \$3,800. Narrow vote favored admitting both Chinese governments to UN. Achievements: \$168,157 paid with final year to go on Christian Higher Education. Progress on \$5 million church building program and plans for \$3.5 million more.
WEST WISCONSIN <i>Wesley Church LaCrosse</i>	☆ 15 loss □ 332 gain △ 1 group gained		☆ 137 □ 3 △ 2	\$136,286 (total)	Voted to buy student house at Eau Claire State College. Authorized new sanctuary and remodeling at Madison's Wesley Foundation, to cost \$546,400. Accepted World service apportionment for coming quadrennium. Will study needs on office space and adequate room in district parsonages. Authorized trustees to borrow on district parsonages to enable raising large sum in a hurry if needed for buying properties for new churches. Endorsed in principle request that conference seek admission to Central Jurisdiction for purpose of desegregating it.
PACIFIC NORTHWEST <i>University of Puget Sound Tacoma, Wash.</i>	☆ 90,396 □ 75,453 △ 20,096	(2,057) (-1,741) (-178)	☆ 235 □ 12 △ 5	\$128,797 193,195	Higher education on quadrennial goal: \$60,921 for 1960 (gain of \$6,386.) Asked postponement of addition of a fifth bishop. Urged state law be amended to outlaw discrimination in privately financed housing as well as public housing; that aid to underprivileged countries be drastically increased; that U.S. use UN and diplomatic channels more and summit conferences less for solving world problems; favored repeal of Connally Amendment to the world court resolution.
MEMPHIS <i>Lambuth College Jackson, Tenn.</i>	☆ 119,404 □ 89,703 △ 20,069	(868) (-450) (1,691)	☆ 329 □ 17 △ 3	\$113,050 149,450	Adopted \$324,635 budget for world service and conference benevolences. Vote study to consider inter-board council. Approved plan continued support Lambuth College and Methodist student work with \$1.50 for college, 50 cents for student work per member. Approved ambition revival and evangelism effort for year. Adopted Wesley House, Memphis, as project. Set October 20 for "Day of Missions" convocation. Minimum salaries from \$3,600 to \$3,800. Upped pension rate from \$52 to \$54.
ERIE <i>Allegheny College Meadville, Pa.</i>	☆ 80,804 □ 67,865 △ 18,214	(166) (-985) (500)	☆ 296 □ 4 △ 3	\$205,000 220,250	Voted 250 to 33 to unite with Pittsburgh Conference. Adopted covenant of open occupancy, approved by General Conference, patterned after Ann Arbor First Church covenant. Adopted quadrennial program of \$562,000 (higher education, \$216,000; camp, \$92,000; missions and church extension, \$250,000.) Also annual budget of \$732,472. Voted to enter Ministers Reserve Pension Plan, and increased pension rate from \$48 to \$49. Current budget brings figure requested for higher education up to \$1.30.
WESTERN NORTH CAROLINA <i>Lake Junaluska</i>	☆ 257,599 □ 226,990 △ 48,085	(2,520) (1,920) (259)	☆ 672 □ 28 △ 14	\$270,752 226,200	Reported collection of \$1.55 million for Christian higher education capital fund. Voted affiliation of Pfeiffer College effective July 1, 1961. Provided hospital insurance for retired ministers. Appointed first full-time church extension secretary.
BALTIMORE <i>Western Maryland College Westminster Maryland</i>	☆ 198,446 □ 142,380 △ 33,149	(1,535) (-40) (-231)	☆ 469 □ 14 △ 6	\$345,336 315,038	Set minimum salary full-time pastors at \$4,000 with \$500 car expenses. Merged four churches in Capitol Hill area in one parish. Favored in principle plan for nursing home with request to committee to have concrete plan by next annual conference. Resolutions on UN support, continued efforts on German and Korean unification, asked for end to racial discrimination, attacked Maryland slot machines and bingo. Held service honoring retiring Bishop and Mrs. G. Bromley Oxnam.

NEWS and trends

WANT OUR BISHOP BACK, SAY CONGO METHODISTS

Almost by popular demand, Bishop Newell S. Booth has been re-assigned to what is now the Republic of Congo, despite his suggestion that the Congolese Methodists might want to choose their own bishop.

The Northeastern Jurisdictional committee on episcopacy said it was influenced by a great number of messages from missionaries, African ministers, and laymen asking that he come back to help guide the church in a critical time. He has served in Africa 30 years, and became a bishop in 1944.

Bishop and Mrs. Booth left immediately and were due to reach Africa on the eve of the independence proclamation of their adopted country. (See news story, p. 23, July 7.) He will preside in July at the Central and Southern Congo Conferences, in August at the big Africa Central Conference, and help with plans for the new all-Congo interfaith school of theology at Elisabethville.

The episcopacy committee was authorized to help the African Conference choose its own bishop at any time either by creating a vacancy by returning Bishop Booth to the U.S. for re-assignment, or by agreeing to election of a third bishop.

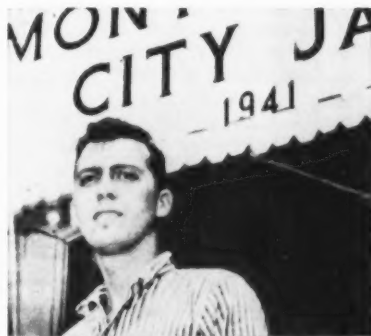
Despite the heavy exodus of white residents, most missionaries are staying in the Congo. The Presbyterian board of missions is holding back people who are coming out on furlough, lessening the missionary force pending more normal conditions.

Hail Sit-in Demonstrations

Non-violent demonstrations of Negro and white Christian youth against segregation have raised ethical and social issues to a new level, declared the National Conference of the Methodist Student Movement at its annual meeting in June.

"The Church . . . is now impelled to speak and become radically involved . . ." said a statement endorsing student participation in dignified non-violent sit-in demonstrations, the picketing of lunch counters, and economic negotiations with businessmen and local merchants.

The report also claimed that General Conference did little toward abolishing the Central Jurisdiction; and the students voted a bi-racial committee to study prob-



RNS Photo

Mr. King leaves Montgomery jail to cut grass and chop wood with a work gang.

lems of churches that have transferred from Central under Amendment Nine. (See news story, page 24, January 21.)

In other actions, the MSM conference warned against religious bigotry in considering U.S. presidential candidates; and defended academic freedom "guided by integrity, responsibility, and humility within the college and university."

The student conference was held at the University of Missouri, which however denied use of its buildings for worship services. For that reason, the MSM decided to accept an offer from the University of Illinois to have its quadrennial conference there in August, 1961. About 4,000 are expected to attend.

At Montgomery, Ala., Ralph Edwin King, Jr., 23-year-old Methodist student at Boston University School of Theology, recently was given 10 days at hard labor for attempting racial integration of an all-white dining room.

He is from Vicksburg, Miss. and is associate minister of Grace Methodist Church, Cambridge, Mass.

Make New Uphaus Appeal

Pointing out that the *Methodist Discipline* "deplores irresponsible accusations and assertions of guilt by association," a resolution of the Northeastern Jurisdiction meeting asked the Concord, N.H. Superior Court to reconsider the case of Dr. Willard Uphaus.

The 69-year-old Christian pacifist of New Haven, Conn. has served half of a year's jail term given for contempt of

court. He was convicted for refusing to give the state attorney general names of guests at his World Fellowship Camp at Conway, N.H. In June, 1958, the U.S. Supreme Court upheld the citation.

The case has aroused nationwide attention, and many prominent church and laymen have petitioned for his release.

The jurisdiction's resolution said that in making the request there was no effort to evaluate the legal procedures of the state.

Alaska: Heavy Tasks, But a Privilege

"A delight and immeasurable privilege" were terms used recently to describe Methodism's difficult task, interest, and deep involvement in the first decade of statehood for Alaska.

The Rev. Fred McGinnis, mission superintendent who recently became president of the now-being-built Alaska Methodist University, outlined some advances made possible through creation of the new state.

In an Alaska of great population and mobility, Methodist membership (now 3,136) has increased 232 per cent in 10 years, he reported to the annual meeting of the mission conference, held in Fairbanks. This is much greater than the rate of the state's population increase.

"Within range of the direct influence of The Methodist Church are from 5,000 to 7,000 persons; and others who look for guidance in moral, spiritual, and ethical changes we may be able to effect."

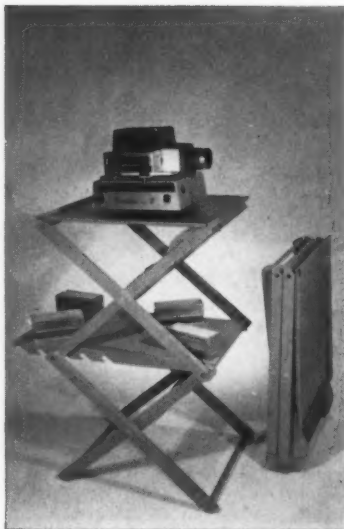
Ten new churches have been built, three major building projects are under way with others planned, and development has started on two campsites.

The Church in Alaska may have 10,000 members by 1970, declared Dr. Allan B. Rice of the Division of National Missions, who also gave a report at the conference. There should be 50 churches (now 24) served by at least 35 ministers (now 16) and the mission ought to be a provisional annual conference by that time.

Dr. McGinnis advocated attention to the matters of co-operation with other denominations, strengthening of the evangelistic strategy developed in the last 10 years; being well-prepared through study to speak on current issues, especially in the realm of social changes and needed legislation that concerned them.

IMPROVING YOUR CHURCH

An Aid for the Busy Church



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For further information about this product write, giving the Item No., to Improving Your Church, CHRISTIAN ADVOCATE, 740 N. Rush St., Chicago 11, Ill.

(Among the thorny problems to be met in Alaska is the present racial segregation in federal and state institutions providing health, educational, and welfare services. The Alaska Council of Churches recently urged that it be ended.)

Among other concerns Dr. McGinnis mentioned in his report are: planning for intelligent churching of all sections of Alaska, closer ties with armed forces ministries, and ministry to persons in remote areas.

Center Honors Bishop Moore

A \$250,000 Arthur James Moore center for the South Georgia Annual Conference was dedicated recently when its sessions were held at St. Simon's Island, Ga.

It honors retiring Bishop Moore of Atlanta, who has served Methodism more than 50 years—30 of them as bishop.

The pink stone and glass building is located at Epworth-By-The-Sea, and has two stories with offices, a library, and conference and guest rooms.

'Should Fight Communism'

The world's major religions should join in fighting Communism, declared Sen. Francis Case (R-S.Dak.) in an address to the Methodist Northeastern Jurisdiction meeting in Washington, D.C.

The senator, the son of a Methodist minister, brought to the conference the greetings of President Eisenhower, who was then on his Far East trip.

"... is it not possible," said the senator, "for the Moslems, the Jews, and the Christians to work together in competition with Communism for the minds and hearts of men? We must make others realize that we are interested in them as human beings, and treat others as we would have them treat us."

"Fear can compel a form of government, but faith is the substance of freedom. . . . Are the 600 million people, to whom we once sent missionaries, beyond the grace of God because they now live in Red China?"

'Easy Living' Will Do It

Easy living may be the downfall of Americans if they ignore its dangers, Dr. Haskell M. Miller of Wesley Theological Seminary told a Methodist Family Life Conference at Lake Junaluska.

Achievements in comfort, health, leisure, adventure, variety, and entertainment, he said, are overshadowed by the "clouds of pathos and tragedy that hang over so much of American family life." He cited rising rates of divorce, juvenile delinquency, neglected children, personality and character defects.

A family, he added, can be "a hotbed for bigotry, prejudice, and selfishness, or it can encourage generosity, truth, and values. The Bible should be used not as a strait jacket, but as a lamp."

Make Peace at Vanderbilt

Nine of Vanderbilt Divinity School's professors have withdrawn resignations made in protest to the university's refusal to re-admit expelled student James M. Lawson. (See news story, p. 24, June 23.)

Dean Robert Nelson has left, his resignation accepted, and Dr. Herman A. Norton made acting dean. He is professor of church history, and one of four who did not resign during the dispute.

Dr. Norton immediately wrote to Mr. Lawson, giving him two choices in the compromise under which the professors said they would remain. He could get his B.D. by passing examinations at Vanderbilt without re-enrolling; or by transfer of credits from Boston University School of Theology, where he is now.

The returning professors are Langdon B. Gilkey, Kendrick Grobel, Ronald E. Sleeth, James D. Glaspey, Gordon Kaufman, Arthur L. Foster, Leander Keck, James D. Sellers, and Lou H. Silberman.

They said their action was not "... in any way approving the summary dismissal of Dean Nelson ... which we consider to be unjust and ungracious." Dr. Nelson had written them that they were under no obligation to him, and free to decide if they should remain.

Four of the returning professors told the CHRISTIAN ADVOCATE: "We cannot help but regard this as a significant achievement for Mr. Lawson as a person

dates of interest

AUGUST 1-12—15th annual International Television-Radio Workshop (NCC), Interchurch Center, New York City, N.Y.

AUGUST 22-SEPTEMBER 2—General Board of Education Seminar for New Executive Secretaries, Nashville, Tenn.

AUGUST 23-26—South Central Jurisdiction Missionary Conference and Board of Missions Meeting, Mt. Sequoyah, Ark.

AUGUST 26-28—South Central Jurisdiction Workshop for Local Church Commissions on Mission, Mt. Sequoyah, Ark.

AUGUST 27-30—Meeting of Methodist University Presidents, Dallas, Tex.

AUGUST 29-SEPTEMBER 1—Erie Pastors' School, Grove City College, Pa.

AUGUST 29-SEPTEMBER 1—West Virginia Pastors' School, West Virginia Wesleyan College, Buckhannon, W.Va.

AUGUST 29-SEPTEMBER 2—Southern States Faculty Conference, Lambuth Inn, Lake Junaluska, N.C.

AUGUST 29-SEPTEMBER 2—Boston Area Pastors' School, Geneva Point, N.H.

AUGUST 29-SEPTEMBER 2—Central Pennsylvania Pastors' School, Lycoming College, Williamsport, Pa.

AUGUST 29-SEPTEMBER 2—Illinois Pastors' School, University of Illinois, Urbana, Ill.

AUGUST 29-SEPTEMBER 2—Michigan Pastors' School, Albion College, Albion, Mich.

AUGUST 29-SEPTEMBER 2—Missouri Pastors' School, Central College, Fayette, Mo.

AUGUST 29-SEPTEMBER 2—Westminster Pastors' School, Western Maryland College, Westminster, Md.

AUGUST 29-SEPTEMBER 2—Wisconsin Pastors' School, Lawrence College, Appleton, Wis.

AUGUST 31-SEPTEMBER 14—National Training Session for Church Camp Leaders (NCC), Sisters, Ore.

SEPTEMBER 5-8—Ohio Area Pastors' School, Ohio Wesleyan University, Delaware, Ohio.

SEPTEMBER 5-9—Indiana Pastors' School, De Pauw University, Greencastle, Ind.

SEPTEMBER 5-9—Memphis Pastors' School, Lambuth College, Jackson, Tenn.

SEPTEMBER 5-9—Dakota Pastors' School, Lake Poinsette, Arlington, S.Dak.

SEPTEMBER 5-9—South Carolina Pastors' School, Columbia College, Columbia, S.C.

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and for the basic integrity of the university." They are Professors Foster, Keck, Silberman, and Kaufman.

Dean Nelson, they said, was in the impossible position of having to represent the university administration, while being a member of the faculty which fought to reverse an administration decision.

"While we were incensed at his abrupt dismissal deanship, which he had already resigned effective August 31, we did not feel justified in destroying the school.

"... We feel that the essential point has been won—the right of free men in a free university."

Also joining the faculty is Dr. Walter Harrelson of the University of Chicago, who had been offered the deanship and had declined it as well as resigning the professor's post he had accepted prior to the Lawson incident.

Three Negro students who left Vanderbilt because of the principle involved have indicated they would like to return.

Mr. Lawson declined the school's compromise offer, and announced he would stay in Boston.

Son Sponsors Father

What may be a Methodist "first" took place at the ordination service at Baltimore Annual Conference held in Westminster, Md. A son sponsored his father for elder's orders.

Ordained was the Rev. J. H. Searls, 70, sponsored by the Rev. Robert J. Searls of Franklin, Mich. and Detroit Conference.

Unveil Oxnam Portrait

Among the many honors heaped on retiring Bishop G. Bromley Oxnam of Washington, D.C. was the unveiling in June of his portrait at American University by President Hurst R. Anderson.

It took place during the Northeastern Jurisdictional Conference, in a re-dedica-

tion service of The Methodist Church's Greater American University Center, which the bishop helped develop.

Bishop Oxnam very probably will be the most-remembered minister in America 50 years from now, commented Dr. Ralph Sockman of New York.

\$4.5 Million Cash and Mercy Have Gone to Chileans

Red Cross President Alfred M. Gruenther has reported that \$4.5 million in cash and mercy have gone to Chile from religious and other groups.

Catholic Relief Services provided \$2,581,567; Church World Service, \$111,027; Lutheran World Relief, \$235,118; Red Cross, \$1.6 million, Seventh Day Adventist Welfare Service, \$188,500; the American Jewish Joint Distribution Committee, \$7,500; the Mormons, \$32,315; and CARE, \$57,309.

Methodists are showing wide concern, said Dr. Harold Mohn of the Commission on Promotion and Cultivation. A "dozen or so annual conferences" sent special gifts in amounts of \$500 to \$1,500; and there was encouraging response to the June 26 appeal entitled Relief for Earthquake Disaster in Chile and other Pacific Areas.

Warren, Ohio's First Methodist Church has given more than \$500 in a loose offering without envelopes; and in North Carolina, a small church which had never given more than \$5 in any appeal sent \$55.

The 100 Church World Service relief committees functioning for two years in Chile were the first to come to the rescue, said the Rev. John H. Sinclair, a CWS co-ordinator and Presbyterian minister.

Stocks were going out from warehouses within 24 hours of the first quake, he said. A CWS committee sent 4.5 tons of clothing, food, and medicine to stricken Concepcion, and helped organ-

ize an airlift to one isolated section.

Protestant relief directors were warmly received by President Jorge Alessandri, who put all government facilities at their disposal.

Hit Use of Spirituals

In calling for a movement "to get our people to respect the heritage of their fathers," AME Bishop William Jacob Walls of New York chided Negro entertainers who sing jazz spirituals.

"How can we expect the white race to respect our spirituals when we do not respect them ourselves?" he asked in an address at the church's Western New York Conference.

He was referring, another bishop said, to such popularized spirituals as *When the Saints Go Marching In* and *He's Got the Whole World in His Hands*.

deaths

GEORGE W. BECK, member Ohio Conference, May 16.

LEO H. BURCH, member Detroit Conference, May 31.

THOMAS E. COLLEY, member Erie Conference, May 30.

MRS. T. H. DORSEY, widow of member North Mississippi Conference, recently.

J. ED FAIR, a district superintendent in South Georgia Conference, June 1.

J. G. FERGUSON, member South Carolina Conference, June 2.

MRS. GEORGE R. GROSE, widow of late bishop of M.E. Church, May 30.

J. H. HALLMAN, member North Alabama Conference, April 17.

T. ROSS HICKS, former president Wesley College, N.Dak., member New England Conference, June 1.

FRANKLIN C. HUBBARD, member Rock River Conference, May 26.

CHARLES F. JOHANNABER, retired member California-Nevada Conference, May 28.

MRS. HERMAN L. KUSTER, wife of pastor at Beacon, N.Y., June 8.

ARTHUR W. SANDBERG, member Michigan Conference, May 24.

CORA ELIZA SIMPSON, medical missionary to China 40 years from Detroit Conference, recently.

MISS MARY L. SNIDER, missionary and high school teacher in Chile 13 years, recently.

JOSEPH O. L. SPRACKLIN, retired member Detroit Conference, May 28.

MRS. DOVE TILLER, widow of member South Carolina Conference, June 6.

EDWIN L. TOBIE, retired member Illinois Conference, June 6.

J. E. YAWN, retired member Mississippi Conference, May 23.

J. E. YOUNTZ, superintendent in Western North Carolina Conference, June 5.

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American Red Cross Photo

Dr. Norris Wilson, center, Church World Service executive director, confers with Red Cross officials on Chilean relief. At right, Robert Shea, ARC vice-president, and at left, Robert Edson, director of disaster services. Dr. Wilson later left for Santiago.

news digest

BACK TO EUROPE. Methodist Bishop Ferdinand Sigg of Geneva Area, who had a heart attack while on a speaking tour in Portland Area after General Conference, has returned to his home in Zurich. He was in a Portland hospital four weeks, and spent two convalescing in the home of Bishop Grant.

MARK 1,008 YEARS. A cumulative total of 1,008 years' service by 27 Methodist missionaries was recognized in a special ceremony at the annual missionary conference at Greencastle, Ind. Among these receiving pins from the Board of Missions were Dr. and Mrs. Francis P. Jones of Madison, N.J., with longest record service; 45 years each.

ON CBS PROGRAM. Dr. Chester A. Pennington of Hennepin Avenue Methodist Church, Minneapolis, will speak July 24 on CBS *Church of the Air* radio program. It is set for 9:30 A.M. Eastern Standard time, and the church's choir will be featured. TRAFCO is working with CBS on the broadcast.

Newly elected Bishop W. Ralph Ward, Jr., appeared July 3 on CBS-TV's *Lamp Unto My Feet*.

HAVE 15 SCHOOLS. There are 15 Methodist schools for approved supply pastors this summer, according to Dr. J. Richard Spann of the General Board of Education. Latest scheduled is at National Methodist Theological Seminary, Kansas City.

WANT MORE COPIES. A volume of the prayers offered in the last two Congresses by Chaplain Frederick Brown Harris, a Methodist, is so popular that 5,000 extra copies have been ordered. It includes his prayers at other special events in Washington; a departure from the tradition that only prayers offered in the Senate itself are published.

MORE CAMPERS THAN EVER. Total of 183,287 persons took part in the church's camp program in 1959, said Rene F. Pino of the Methodist Board of Education. It included 158,336 campers and 24,951 staff people.

PRAY THROUGH THE ICE. A chapel will be built in the new atom-proof city and military base the army is putting under the Greenland ice cap at Camp Century. A chaplain may be with 100 men there next winter.

CANNOT BE SURE. A U.S. team returning from Turkey on a search for Noah's ark said it found a ship-shaped formation near Mt. Ararat. It is 500 by 160 feet, with 20-foot walls, but no evidence was found that it is the ark.

N.C. Jurisdiction Creates New Area to Serve Chicago

A new Area for metropolitan Chicago and northern Illinois was created by the North Central Jurisdiction, meeting in Grand Rapids, Mich., which also elected three new bishops.

The new Chicago Area will split the present Illinois Area, creating a new area for downstate Illinois with headquarters in Springfield.

The new bishops are the Rev. Taylor Alton of Appleton, Wis. to succeed retiring H. Clifford Northcott of Wisconsin; the Rev. Edwin B. Garrison of Indianapolis for the Dakotas Area; and Dr. T. Otto Nall, editor *CHRISTIAN ADVOCATE*, to succeed the late Bishop D. Stanley Coors of the Minnesota Area.

Bishop Edwin G. Voigt of the Dakotas Area will take the new bishopric in downstate Illinois and Charles W. Brashares of the Illinois Area will head the new Chicago Area.

In other action, the Jurisdiction voted unanimously to invite Methodist churches with Negro congregations to affiliate with it.

Bishops Plan Golden Years

If his health is good, a retiring bishop finds some conflict between the eagerly anticipated "gentleman of leisure" status and the desire to continue his service to the Church.

At least two of those retiring this year plan definite "retirement careers" in their fields of interest in the Church. Bishop Arthur J. Moore of Atlanta, world traveler, "ambassador of Methodism" and identified throughout his ministry with great crusades of evangelism, has a 16-month schedule set with the Arthur Moore Evangelistic Association, organized by Georgia laymen.

Alone one night in Africa while on a mission assignment, Bishop W. Earl Ledden of Syracuse, N.Y. was surprised with a cabled invitation to join the faculty of Wesley Theological Seminary. President Norman Trott assured him of a light teaching load, with time for study, research, and his long-time interest in church music. He has worked with NAFOMM for some time.

In running off the first reel of the retirement picture, Bishop A. Frank Smith of Houston sees himself resting comfortably in a boat, with a cover and chair "... no bank fishing for me." A second look showed him keeping a hand in church affairs through some of its great institutions in Texas, where he spent his entire ministry. He said he and his wife would "travel a bit."

At his summer home in Mystic, Conn., Bishop Frederick B. Newell of New York was refinishing an old chest as part of a hobby. A half-finished book, *Time and the City*, looks back on the Church's ministry to the many races

and cultures of New York. He and his wife may go abroad next year.

Between stays at their cottage in Ludington, Mich., Bishop and Mrs. Clifford Northcott of Madison, Wis. will be at the former episcopal residence which they are now renting. The Deaconess Commission has asked him to come to New York to help plan an important meeting. He also expects to do some studying and writing.

Bishop Dana Dawson, who asked for retirement from Kansas Area because of health, has moved with his wife to Shreveport, La., the city he left in 1948 to become bishop. His daughter, Mrs. Kieth Mason, lives there, and his son, Dana Dawson, Jr., is in Baton Rouge. The bishop said he may do some preaching in mission fields, and perhaps visit Australia next year.

South Central Re-Assigns 3 Bishops to Own Areas

In addition to electing five new bishops (see news story, p. 4, July 7), South Central Jurisdiction assigned three to the same areas they had been administering. Its sessions were held in San Antonio and concluded June 26.

Returning to the Dallas-Fort Worth Area is Bishop William C. Martin, the only active bishop elected before Unification. He was elected in 1938 by the former ME Church, South.

Bishop Eugene M. Frank, elected four years ago in New Orleans, was reassigned to the Missouri Area, with headquarters in St. Louis; and Bishop W. Angie Smith goes back to Oklahoma City in the Oklahoma-New Mexico Area.

- A citation was given to Ray H. Nichols, a Vernon, Tex. newspaper publisher and long-time president of the General Board of Lay Activities.

- Dr. Paul D. Womeldorf of Oklahoma City was honored for his work as executive secretary of the jurisdiction.

- The jurisdiction voted in favor of holding its 1964 conference within bounds of the jurisdiction but left the matter open for final decision in light of possible further developments.

Demos Get NCC Proposal

The Democratic Party's platform committee was urged early this month by the National Council of Churches to pledge continued effort toward international disarmament and reconciliation of the U.S. with all other countries.

A 12-point proposal was presented by Bishop Gerald H. Kennedy of Los Angeles, NCC spokesman and president of the Methodist Council of Bishops.

It is based on formal policy statements, includes references to the International Court of Justice, international trade and aid policies, and higher priority to political, cultural, and economic relationships in foreign policy of the United States.

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